

THE RVINE OF ROME.
OR
AN EXPOSITION UP-
on the whole Reuelation.

*Wherein is plainly shewed and
prooued, that the Popish Religion, together
with all the power and authority of Rome, shall
ebbe and decay still more and more
throughout all the Churches of Europe,
and come to an utter ouerthrow, euen in
this life, before the end of the world.*

Written especially for the comfort of Prote-
stants, and the daunting of the Papists,
Seminary Priests, Iesuites, and all
that cursed rabble.

Published by *Arthur Dent*, Preacher of the word
of God at *Southshoobery* in *Essex*.

A P O C. 18. *vers.* 7. 8.

She saith in her heart, I sit as a Queene and am now widow, and shall see
no mourning.

Therefore shall her plagues come at one day. death and sorrow, and fa-
mine: and she shall be burned with fire: for that God which condemneth
her is a strong Lord.

LONDON.

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Richard Banckworth. 1611.

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TO THE RIGHT
Honourable his very good

Lord, ROBERT Lord RICH:

*eueralting consolation, and
good hope through grace.*

TO be a fatherto the fatherlesse, is properly the vertue of the most high, & therefore meetes for those who beare his name and office vpon earth. Among whom (Right Honourable) seeing it hath pleased his maiesty to count your Lordship faithfull, and to put you in so high a seruice; it shall (I assure my selfe) bee matter of reioycing vnto your Lordshippe, to take the Patronage of this poore Orphane, which knoweth not whether to flie for succour, but to you, who did so many waies commend your fauour to his late deceased father, that if he had liued to the birth of this his last off-spring, it was his ful purpose (as many can witnes) to haue cō-

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mitted it vnto your Lordships protection, as most meete among many to take this patronage vpon you, that this young Infant growing vp vnder your roose, may in time effect that indeede, whereof it beares the name, to be *The ruine of Rome*. To speake of the excellent parts hereof, and of what hope it is like to be in the Church of Christ, I think needlesse, and I feare the note of partiality: it shall speake for it selfe, and (I doubt not) will commend to al posteritie his worthy fathers memorie. Now for my selfe (Right Honourable) beeing so straightly bound to this dutie, in regard of my neere coniunction with my late brother Master *Dente*, and great importunity of his poore widdow, I was the more willingly drawne hereunto in two respects. The one, to giue some publike testimonie of my loue towards him, and reuerence of the rare grace, which we all (who inioyed his sweet societie) did continually to our comfort behold in him. Whose learning his labours shall shew: whose diligence, yea extreame and vnwearied paines in his ministry publikely, priuately, at home and abroad for foure and twenty yeares at least, all our countrey can testifie. All which beeing adorned with so speciall humilitie, doe make his name the greater, and our losse the more

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more grievous. I may not leaue out this, which I auow to be as certaine, as it is singular, that besides all other his great labours, he had (with the Apostle) a speciall care of all the Churches, night and day, by studie & feruent prayer, procuring the prosperity of Syon, and the ruine of Rome. And to ende with his blessed ende, his life was not more profitable to others, then his death was peaceable to himselfe: scarce a groane to bee heard, though his feuer must needes be violent which dispatched him in three daies. And hauing made a pithie confession of his faith, this faith said he, haue I preached; this faith haue I liued in; this faith I doe die in; and this faith would I haue sealed with my blood, if God had so thought it good; and tell my brethren so: and drawing neere his end, he said; I haue fought the good fight, I haue finished my course, I haue kept the faith: and now is that crowne of righteousness laid vp for me, the which the Lord that righteous Iudge shall giue me in that day; and so gaue vp his last breath with these words, *I haue seene an ende of all perfection, but thy law is exceeding large.*

The other respect (my speciall good Lord) for the which I am the more willing to come thus vpon the stage (though my

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part be small, full sutable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account all that know the truth (among vs at least) doe make of your Lordship, that I dare say, not the loynes onely, but the soules of thousands doe bleesse you, and God for you: praying for a rich reward to be giuen you of the Lord, and that with your auncient predecissor honorable *Nehemiah*, the Lord would remember you herein, & wipe not out all the kindnesse you haue shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and vprightnesse of my heart, not to giue titles vnto men (which is not my wont,) but to prouoke all of like honourable condition to follow your godly practise: this I say, that as your pure religion, is the crowne of your nobilitie, so this is the crowne of your religion, that besides your ordinary preferre in the publike assemblies of the Church, your zeale to God, and loue to his people, hath herein especially beene manifested to the world, in your continuall care to plant faithfull Preachers in all those liuings which haue bin in your Lordships gift, or which by all your friends you could procure. What is the worthie fruite hereof, cannot indeed be valued, much lesse
by

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by me now vttered: yet this I say with common consent of all sound-hearted Protestants, that if the true Prophets of God bee the chariots & horf-men of *Israel*, then may we referre to this honorable practise of your Lordship, and of other like Christian Patrones (as to a chiefe meanes vnder God, and vnder the religious regiment of our gracious soueraigne) the safety of his highnesse person, this admirable tranquillitie of the Realme, that notable ruine of Rome, which is so worthily with vs effected, and shall be assuredly elsewhere in due time accomplished. And to say all in fewe words, to this may wee referre the safetie of soule and body of many thousands in the land, who though they doe and shall liue by faith, yet doth their righteousness farre exceede the righteousness of all Popish hypocrites both in dutie to God, and to their dreade soueraigne our Noble King.

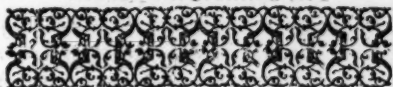
Whereupon I may conclude, that I scarce thiuke of any seruice more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple such painefull labourers, as both by life and doctrine do faithfully build vp the same. Goe on therefore (Right Honourable) and cease not to shine out in this darke World with

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such light of good example: and withall rest
vpon his word, who cannot lye, that you shall
shine in the kingdome of light, whereinto
shall enter no vncleane thing: neither what-
soever worketh abomination or lyes, but
they which are written in the Lambes booke
of life. To which blessed inheritance im-
mortall, vndefiled, and that fadeth not, that
God of his mercy would bring you, my harts
desire and prayer is, and shall be: and in the
meane season, that the yeares of your life be-
ing multiplied, your life may be full of ho-
nour to God, profit to his Church, and com-
fort to your owne soule.

Your Honors most deeply bound,
EZEKEL KVLVERVELL.





The Epistle to the Christian Reader.



Being often requested (gentle Reader) and much importuned by sundry, both learned and godly, to publish that doctrine of the Apocalyps, which diuers of them with liuely voice heard publickely deliuered, I did at last, vpon my most mature deliberation, yeeld vnto their reasonable request; I meane the reasons of their request. In deede I doe ingenuously confesse, that I am the vnmeepest of many, which this age (God be thanked) doth affoord, to deale in a matter of so great importance, or any wise to be employed in so great and honourable a seruise as this is. But if I doe industriously vse my small talent and be found faithfull in a little: I hope it shall haue both chearefull and comfortable acceptation with the Church of God. For this I presume will be graunted of all, that he which hath but a little strength, and yet putteth it forth to the uttermost to doe good withall, is more to be commended, then he which hath thrise his strength,

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strength, and vseth it not to the helpe and benefite
of others. And true it is indeed, that sundry wor-
thy labours of diuers excellent men vpon the A-
pocalyps, are already extant: so as he may seeme
to poure water into the Sea, or goe about to mend
the crowes eies, that wil attempt to adde any thing
to that which is alreadie published. But know this
(O Christian Reader) that the Lords garden is
so large and plentifull of all most sweet and plea-
sant flowers, that where any one hath gathered a
Nose-gay most fragrant and delectable, another
may come after, and gather another not to be con-
temned. For the wisdom of God is such an un-
drainable Fountaine and head-spring, that where
one hath drawne much before, another may come
happily, and drave as much afterward: yea
though thousands doe exceede, yet can this foun-
taine neuer be drawne drie. Be it farre from mee
to arrogate any thing to my selfe, aboue others: for
I am priuy enough to mine owne meanenes, and do
freely confesse, that in this worke, I haue receiued
much light from others: and therefore do not as a
iudge, giue sentence vpon ether mens workes: but
as one that would furnish the same feast, bring in
my dish among them. Or as one that in the same
cause would come in as a third or a fourth witnesse
to testifie and confirme the same thing. And verily
through the gracious assistance of Gods spirit,
my simple purpose and endeaour is to giue a list

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to the uttermost of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and Lanternes in their hands, to discry and discouer whatsoeuer in this Prophesie is not yet fully scene into. I am not ignorant that some would not haue this booke medled withall, nor in any wise to be expounded among the common people, because (say they) it is so darke and hard to vnderstand. But let all such leaue their owne opinions, and harken what the holy Ghost saith. Blessed is he that readeth, and they that heare the words of this Prophesie, &c. What can be said more? or more effectually to stirre vs up to heare and read, and with al gladnes to embrace this booke, then to tell vs, that in so doing we shall be blessed? For the things cōtained in this book be no trifles: they be not things onely for a shew to mooue wonderment, or to delight the curious mindes of men: but such as indeede doe giue true blessednesse vnto all those that are well instructed in them. What thing is greater, then to be blessed for euermore? If we bee not exceeding dull, yea, euen like stockes and stones, it must needes mooue vs and stirre vs up. For who will wittingly and willingly lose his owne blessednesse, or suffer it to be taken from him when as hee may haue it? if any will obiect that a man may be blessed well enough without the knowledge of this booke, & that there be books enough in the Scripture,

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ture, to procure our blessednesse without this: and that thousands are now in heauen, which neuer knew what this booke meant: I answer, that all this doth not take away the necessary vse of this booke: for the holy Ghost doth pronounce a blessing vpon the heads of those that read and studie this booke, not because a man cannot be saued without it: but because of the great comfort which it ministreth vnto vs of this age, and hath ministred vnto all the Churches since the Apostles times. For it is the Prophesie of this age, and the Prophesie of all the ages since Christ: wherein is fully shewed what shall be the estate and condition of the Church in the seuerall ages thereof, vnto the ende of the world. For GOD according to his admirable wisdom and mercy, hath neuer from the beginning left his Church without a Prophesie, for the great comfort thereof. For we know that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church, did foretell and fore-prophecie long before of that restauration which should be made by the Messias his sonne, according as it came to passe in the fulnes of time. Afterward he did foretell his people of Israel, of their great seruitude, and intollerable bondage in Egypt, and also of the end and full determination thereof, after foure hundred and thirtie yeares. After all this he foretold by his seruants the Prophets of the captiuitie in Babylon, and the

Gen. 3.

Gen. 15.

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the full expiration thereof at the end and tearme Ier. 25.
of, euenty yeares. And yet further for the comfort
and consolation of his people, he foretold by Da- Dan. 7.
niel, and Ezechiel, of the great afflictions and Ezech. 31.
troubles which his church should endure by the
persecutions of the diuided Greeke Empyre: (I
meane Alexanders posterity, especially the Kings
of Egypt and Syria, which descended of Ptolomeus and Seleucus, whome the Scripture cal-
leth the Kings of the North and of the South) by Dan. 8.
the space of 294 yeares and of the precise deter- Dan. 9.
mination thereof at the comming of the Messias. Dan. 11.
Lo then what care GOD hath had of his Church
in all ages before the comming of his sonne in the
flesh, so to foretell both of the affliction it selfe, and
also of the iust period and determination thereof.
And shall we not thinke that God hath the like
care now for his Church which then hee had: or
hath he not as great and as prouident care for the
good of his Church since the promised Messias
was actually exhibited as before? Yes assu-
redly, and much more too: for if this care and
providence was so great for his Church being in
her ward-shippe and minoritie: then much
more now being come to her ripenessse and full
age: If when it was lesse glorious, then much
more now, being farre more glorious. Therefore
now unto vs he foretelleth by his seruant Iohn
what shall bee the estate of the Church unto
the

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the end of the world: and therefore Blessed is he that heareth and readeth this booke: sith it fore-telleth of the Churches afflictions in this age by the whore of Babylon, and of the full end and determination thereof. It sheweth iustly and precisely what the Church hath suffered since the Apostles time in senerall ages, and what it shall suffer: and also how all the enemies thereof shall shortly bee troden vnder foote. What can be more ioyfull or comfortable to all the people of God, then to know afore-hand that Babylon shall fall: Rome shall downe: Antichrist the great persecutor of the Church, shall bee viterly confounded and consumed in this world: notwithstanding all plottes and policies, crafts and deuises to the contrarie; notwithstanding all forces and armies cunningly contriued and raised up against the Church by Seminary Priests, Iesuites, Pope, Cardinall, & King of Spaine? For all these in this age do very busily bestirre them, and ransacke all corners of their wittes to repaire the theruines of Rome, and to make vp the breaches which are made in the walls of Babylon their great citie. But alas all in vaine, for it shall fall: It shall fall, it shal fal as Dagon before the presence of the Arke do what they can, spight of their hearts, maugre their beards, it shall fall finally: it shal without all hope of recouerie: for hath the Lord spoken it, and shall it not come to passe? or can any word of his
euer

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euersall to the ground? Sith therefore the Iesuits
and Regular Priests doe so fiske about, and croake
in euery corner, as greatly fearing the fall of their
Babylon, and the drying vp of their Euphrates,
it stands vs all in hand to be as resolute for Christ,
as they are for Antichrist: and as studious to up-
hold the kingdom of God, as they are to uphold the
kingdom of the diuel. And for this purpose it is ve-
ry requisite and necessary, that all the Lords peo-
ple should be acquainted with this booke, & armed
against them with the things reueald in this Pro-
phesie. For this booke is a most precious Iewell
which God hath bestowed vpon his Church in
this last age: and it is great pittie that all the ser-
uants of God are not better acquainted with it,
especially in these times: for now in this age is and
shall be the very heate of the Warre, and brunt of
the battell betwixt Papists and Protestants, be-
twixt God and Belial: betwixt the armies of
Christ, and the armies of Antichrist. Now this
Prophesie layeth all open, and plainly telleth vs
what shall be the issue and successe in the day of
battaile: which side shall haue the victory, and
which side shall go down. And therefore very need-
full it is that it should be expound:d againe and
again, and all the Lords people made thoroughly
acquainted with it. For in this age wherein wee
liue, this Prophesie can neuer be inough opened
and beaten vpon, that all good Protestantes may
bee

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bee armed with it against future times, euen as it were with an armour of proffe. S. Iohn plainly telleth the people of his time, euen the Churches of Asia, that they should be blessed by reading and studying this booke, because they should thereby be both forewarned, and fore-armed against many imminent troubles and future dangers. For saith hee, The time is at hand: that is to say, some things were euen then to bee fulfilled. For some matters foretold in this booke, did begin to be fulfilled, euen presently after they were sowed vnto Iohn, for the misterie of iniquitie did euen then begin to worke. The Church in the Apostles time had her conflicts. The ten great persecutions began euen then to be raised up. Heresies shortly after beganne to spring and sprout. Afterward by degrees, the great Antichrist did approach towards his cursed seat. And after all this. S. Iohn foretelleth how hee should take possession of his abhorrible and most execrable seat and sea of Rome: How he should raigne and rule for a time as the Monarch of the world: How he should preuaile against the Church, and make war against the Saints: How he should raigne but a short time, and afterward come tumbling downe, as fast as euer he rose up, and decrease as fast as euer he increased. Therefore Blessed is he (saith S. Iohn) that diligently readeth and peruseth this booke, that thereby he may foresee all these things.

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things, and be armed against them. For as the
Heathen man saith, *Leuius l'edit quicquid
præuideris antè*. Foreseeing dangers doe least
hurt. Now to apply all this to our times. I say they
are twice happy that are studious and painfull in
searching out the true sense and meaning of this
Prophecie, that thereby they may be strengthened
against all the assaults of the papists our professed
enemies, and the enemies of Gods Church, and
stick fast to the euerlasting truth of God, knowing
for a certainty that these sonnes of Belial shall not
long preuaile. The date of their raigne is almost
out, and the time draweth on apace, wherein both
they and their king Abaddon shalbe laid in the
dust. But I will now proceede to a new reason, to
prooue that this booke of the Revelations ought
not to be concealed: but openly preached and pub-
lished to the whole Church of God in this age.
My reason is taken out of the 22. chapter of this
booke, ver. 10. in these words. Seale not the
words of the Prophecie of this booke, for
the time is at hand. Here is a flatt comman-
dement from G O D, that this Booke and the do-
ctrine of it may not bee sealed up, that is to say
kept close from the knowledge of Gods people: but
it must lie alwaies vnsealed, that all men may o-
pen it, reade it, and see what is in it: for it is
a borrowed speech, taken from sealing of Letters.
For we all know, that when Letters are sealed

Apoc. 9. 11.

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none may open them, or read them, but onely those whom it doth concerne: but if they be of purpose left vnsealed, then any man may reade them without danger: So the Lord willeth and commaundeth, that this booke of the Reuelations should of purpose be left vnsealed, that all the people of God might reade it, study it, and know it. If any man doubt whether the Metaphor of Sealing, be thus taken in the scripture, let him reade the places quoted in the Margent, and in all these places hee shall finde it taken in this sense. Whereby it doth evidently appeare, that the minde and meaning of God is, that this booke should be proclaimed and published in all the Churches. And up-

Esa. 29. 11. on this ground, I hold that euery Minister of the
 Dan. 12. 9. Gospell standeth bound as much as in him lyeth, to
 Apoc. 4. 1. Preach the doctrine of the Apocalyps to his particular charge and congregation: for euery Minister of the Gospell must shew vnto his people all the Counsell of GOD, and keepe backe nothing: as Paul testifieth that hee did, to the great comfort of his Conscience. But the Doctrine of the Reuelation is a part and parcell of the Counsell and will of GOD: therefore it must not be concealed or kept backe from the knowledge of the people of GOD. And in these daies I thinke it not onely meete and conuenient that it should bee so, but in truth absolutely necessarie.

But now me thinketh I heare some man say,
 what?

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what? must this booke of the Apocalyps be preached and made knowne to the common people? alas, what should they do with it? It is not for them to meddle withall: It is not for their diet. I answer, and yet not I, but the holy Ghost: that this booke must be made knowne to all the seruants of God. For Saint Iohn calleth it the Reuelation of Iesus Christ, which God gaue him to shew vnto all his seruants. It is plaine therefore, that all the seruants of God, both men and women, young and old, rich and poore, must be made acquainted with this booke. Moreover, Iohn is commanded by the God of heauen, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the seuen Churches of Asia: that is, to people of all sorts, and conditions: And therefore this booke doth not onely concerne preachers, and deepe diuines, but even all the Lords people whatsoever: for it doth minister great comfort and strength of faith to all the people of God that liue in this age. But here the Papists object that this booke is full of darkenes and obscuritie, and therefore not for the common people to meddle withall: nay (say they) there are as many misteries, as words in it, and therefore what should mentrouble their heads about it. But no maruell though the Papists say so much, for it is the wound of their kingdome, and the batterie of their Babylon. As for others, both

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learned and godly, which in this point are almost of the same minde, that they will not meddle with this booke of the Reuelations, I cannot but marvel at it. The modesty and humility of some very rare and reuerend men for learning, and great variety of gifts (which notwithstanding scotch much at this booke) is greatly to be commended: But if I were worthy to giue them aduise, I would wish them, in this behalfe to change their minde, and to be of another resolution: for I dare auouch it, that there is nothing in this Prophecie which study and diligence, with prayer and humilitie, may not overcome. True it is indeed, that the shell is thicke, and hard to breake: but being broken, the kernell is most sweete and pleasant. If any be discouraged with the darkenes and obscurity of it, let him hearken to these reasons following. First, it is called a Reuelation, which is as much to say, as an uncovering of things which did lie hid: if it be an uncovering, and reuealing of things, then no doubt it may be knowne and seene into. For reuealed things are for vs and our children. If it be a Reuelation, how say some that it cannot be understood? For, it is contrary to the nature of a Reuelation, so bee so darke that none can vnderstand it. But shall we say that the holy Ghost which is the spirit of truth hath giuen a wrong name vnto it? God forbid. For if it hide matters, or so set them forth that it cannot be vnderstood, then it is not rightly called a
Revela-

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Reuelation. If this booke be so mysticall that it cannot be understood: If the interpretation of it be uncertaine, If the common people cannot be taught to vnderstand it: How then should the holy Ghost say, Blessed is hee that readeth the words of this Prophesie, &c. Let any man iudge that hath comonsense: Can any man be blessed by hearing and reading those things which he vnderstandeth not? I trow no. Then it followeth, that this booke may be understood, and no doubt is understood of many, and might be better understood of many moe, if they would bend their wits and studies vnto it. The holy Ghost as I said before, willeth and commaundeth that the words of this Prophesie should not be sealed up. Whereby it is euident, that hee would haue them reade and made knowne to all. Then I reason thus: That which is open and vnsealed, may be read and knowne, But this booke is open and vnsealed: Therefore it may be read and knowne. If men say the matters of this Prophesie are sealed and hidde, and God say they bee vnsealed and open, whether shall we beleue men or God? If any will reply and say, we feele and finde by experience, that the words of this booke are hard to be understood: I answer that the fault is in our selues, because wee are so negligent in the search and study thereof. For if we did with that humilitie, and reuerend care that ought to be

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in vs; search after the things reuealed in this booke, we should finde that they be not sealed up, but lie open to bee read and knowne. True it is indeede, that if any man light vpon some piece, and take it by it selfe, he shall finde it very darke: But if hee looke vpon the whole course of matters throughout the booke, and marke and obserue diligently how things be iterated, he shal find no such darkenes as he feareth, for there is a notable coherence of matters, and course of times obserued in this booke, euen from the first chapter vnto the last, as God willing shall more fully and plainly appeare in the particular opening and interpretation thereof. One great obiection against this Prophecie is, that the Fathers confesse it is full of mysteries, and that they could not vnderstand it. If they could not vnderstand it say some, howe shall wee vnderstand it? Is it not great arrogancy for vs to say wee vnderstand it better then they did. I answer no. For a man of meane learning in comparison, may now in these daies more easily vnderstand and expound this booke, then the learnedest Doctors and fathers in auncient time. The reason is this, wee liue in an age wherein the most of the things prophesied in this booke are fulfilled. Now the fulfilling of a prophecie is the best exposition of it. But as for the Fathers, they liued in a time wherein many of these things were not come to passe, nor fulfilled, and therefore more hard

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hard for them to interpret and understand: for those things in this Propheſie which are not yet fulfilled, are hardeſt for vs of this age to underſtand and reſolve of. But when a Propheſie is fulfilled, it is an eaſie matter to ſay this was the meaning of the Prophet. Some things in this booke were fulfilled before the dayes of the Fathers, and ſome things in the daies wherein they lived: and both thoſe they did clearly underſtand. Some things were fulfilled after their daies, as the riſing and raigning of the great Antichriſt: which they did not ſo clearly ſee into. Hereupon it cometh to paſſe, that many things which unto them were very obſcure, are unto vs moſt cleare and manifeſt: as beeing alreadie fulfilled: in ſo much that all which are not wilfully blinded, may ſee and underſtand them, yea the moſt vnclearned. Bee not therefore diſcouraged (gentle Reader) at the darkeneſſe and difficulty of this booke. Doe not preiudicially reſolve and ſet downe with thy ſelfe, that the naturall ſence of this booke cannot bee giuen, nor the true meaning found out, but that we muſt be faine when wee haue done all that wee can, to reſt in vncertaine coniectures, ſome following one ſence, and ſome another, as ſeemeth moſt like and probable: But no man can ſay confidently and precisely this is the meaning of the Holy Ghoſt. Oh be not of that minde good Chriſtian brother: for if wee haue not an vndoubted

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Certainly for the sence and meaning of this prophesie, we are neuer the nearer: & that is it which the Papiſts would driue vs vnto. But know for a certainty, that the naturall sence of this booke, is to bee found out, as well as of other bookes of the Scripture. And that we might not bee left to our selues in the darke, and to our vncertaine coniectures, and doubtfull interpretations. Behold the mercifull goodnes of God to his Church, who himselfe doth expound the darkeſt, and moſt miſticall things in this prophesie, or at least ſo many of them, and ſo farre, as the reſt are thereby laid open and made manifeſt. The Lord himſelfe expoundeth ſome things in the firſt Chapter, which giue cleare light to the firſt viſion: The Angell expoundeth diuers other things. In the 17. Chapter which is the key of this prophesie, the Angel doth of purpoſe, open and interpret all the greateſt doubts of this booke: as who is the Whore of Babylon, who is the beaſt, what bee his ſeauen heads, what be his 10. hornes, what be the waters which the woman, that is, the whore of Rome ſitteth vpon. Moreover, for the better vnderſtanding of this prophesie, wee muſt note, that the writings of Moſes and the Prophets, vnto which there be ſundrie alluſions, and from the which ſundry things are drawne, do cleare diuers things in this Revelation. The knowledge of antiquities, miniſtreth much aide to the vnderſtanding of
this

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this Propheſie. The knowledge of the hiſtories of the Church, and the particular ſtate thereof in diuers ages, bringeth great light. The obſervation of the phraſes & maner of ſpeech, uſed by the old Prophets, doth help alſo not a litle. The ſerious and deep weighing of al the circumſtances of the text, & conſerring one thing with another, the conſequents with the antecedents, and the antecedents with the conſequents, furthereth greatly for the bolting out of the true and naturall ſence. And furthermore, as the ſpirit of God is the author of this propheſie, ſo the ſame ſpirit is the beſt interpreter of it, and doth open and reueale it to all ſuch, as uſing all other good meanes are earneſt and humble ſuiters vnto GOD, for the illumination thereof: whereby they may vnderſtand both this, and all other the myſteries of his will: which the Apoſtle ſaith, God hath reuealed vnto vs by his ſpirit: For the ſpirit ſearcheth all things, yea, the deepe things of God. To all this may bee added the knowledge of artes, tongues, and the learned writings, and interpretations of ſundry excellent men, which all doe bring great furtherance to the vnderſtanding of this Propheſie. Sith then there bee ſo many helpes for the opening and expounding of this Reuelation: why ſhould any bee diſcouraged from the reading and ſtudy thereof? But if any man demand a reaſon, why Saint Iohn writeth this Reuelation in ſuch miſticall and allegori-

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allegoricall manner: I answer, that there may be diuers reasons yielded hereof. First, that the world beeing blinded might fulfill the things herein specified. Secondly, because Iohn was to publish this Reuelation, in such manner and forme as he had receiued it from Iesus Christ, which was figuratiue and allegoricall. Thirdly, because it was much more wisdom, to fore-tell the destruction of the Romaine Empire, which all that time bare the sway almost ouer all the world, under couert and figuratiue speeches, then in plaine tearmes, lest the Romain Princes should rage more against the Christians, euen in that respect. The like also may be said, for Daniels darke maner of delineering his Prophecie. For if hee had uttered those things in plaine tearmes, which hee spake darkely and allegorically, it might haue cost him his life. For the heathen enemies would neuer haue endured to heare that all their Empires glory and renowne should fall one after another, and one by another: and that the Iewes were the onely holy people whome God did defend, and to whom in the ende God would not onely giue a quiet possession of their own land and kingdome, but also a kingdome euerlasting, and that through their Messias and great deliuerer. But to grow to a conclusion (gentle Reader) thou shalt finde in this poore trauell: First, an exposition of the first 13. Chapters: after thou shalt finde the next 6. Chapters vnto the twentieth,

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twentieth, reduced all to one head, which is to
proove the 5. points propounded: and last of all the
3. Chapters following briefly and plainly expoun-
ded. If any through lazines will not, or through
want of leisure cannot read over this short travell:
yet for his comfort, let him read those things onely
which are written upon the 14. Chapter. And
thus (Christian Reader) hoping that thou wilt
not neglect that which may be for thine own good.
I commend thee to God, and to the word of his
grace, which is able to build further, and to give
thee an inheritance among all them that are
sanctified.

Thine in the Lord,

ARTHUR DENT.





Vpon the 14. Chapter of this Booke, these fine
points are handled.

First, that *Babylon* in this Booke of the Reue-
lation is *Rome*.

Secondly, that *Rome* shall fall, and how.

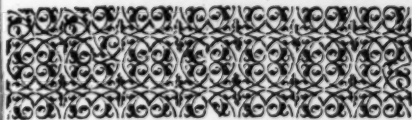
Thirdly, that *Rome* shall fall finally, and
come to vtter desolation in this life, be-
fore the last iudgement.

Fourthly, by whome, and when it shall be o-
uerthrowne.

Fiftly, the causes of the vtter *ruine* and ouer-
throw thereof.

Apoc. 18. verse 4.

I heard a voice from Heauen say: Goe out of her my
people, that ye be not partakers of her sinnes, and
that yee receiue not of her plagues.



THE RVINE OF

*Rome, or an Exposition vpon the
Reuelation.*

*Wherein is plainly shewed and proued, that the
Popish Religion, together with all the power
and authority of Rome, shall ebbe and decaie
stil more & more, throughout al the Churches
of Europe, and come to an utter ouerthrow,
euen in this life.*



Efore I enter into the ex-
position of this Prophe-
sie, I thinke it not amisse
to handle fixe circum-
stantiall points, vvhich
may giue some light to
the whole matter follow-

ing, and they be these.

First the instrument that writ this booke.

Secondly, the time when he writ it.

Thirdly, the place where he receiued it.

Fourthly,

Fourthly, the persons to whom he writ it.
 Fifthly, the end and vse of his writing this
 Propheſie.
 Laſtly, the authority of it.

As touching the firſt, it is agreed vpon a-
 mongſt the ſoundeſt Diuines, that *Iohn* the
 Apoſtle or Euangelist; *Iohn* the Diſciple,
 whom Ieſus loued, was the Author and In-
 ſtrument of penning this Propheſie: as he
 himſelfe teſtifieth, ſaying: *I am Iohn which*
ſaw theſe things and heard them. And he recei-
 ueth a commaundement from Ieſus Chriſt
 which hath the keies of hell and death, that
 he ſhould write the things which he had ſeen
 and heard, and ſet them all downe together
 in a booke. Now we all know that the testi-
 mony of *Iohn* is of great weight though he
 be but a man: for he is ſuch a man as is firmly
 to be beleued in all that he ſpeaketh. He
 is an Apoſtle, an Inſtrument of the holy
 Ghoſt, and ſo guided by the ſpirit of God,
 that he ſpeaketh and vttereth nothing that
 is his own. He was well knowne to the churches
 to be one of Chriſts Apoſtles, his authority
 among all the faithfull was thoroughly
 knowne and approoued. For we muſt con-
 ſider, that what an Apoſtle did vtter, he did
 vtter it as the inſtrument of the ſpirit, which
 cannot

Apo. 22.
 verſe 8.

Apoc. 1.
 verſe 19.

Apoc. 1.
 verſe 11.

cannot erre. For the prophets and Apostles did not write the holy Scriptures as they were men only, nor yet as they were ministers of the church only, but as they were the immediate and certaine instruments of the holy Ghost, of purpose chosen and set apart to pen and publish the holy bookes of God. This S. Peter confirmeth saying: *Prophets* 2. Pet. 1. verse. 21.
he came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. The Apostle Paul also affirmeth the same touching his Gospell, which saith, *he was not after man, neither received he it of man, but by the revelation of Iesus Christ.* Gal. 1. 12. Therefore when this our Apostle saith, *I am Iohn, which saw these things, and heard them,* he giueth vs to vnderstand, that he was both an eye and an eare witnesse. He bringeth not matters which he hath heard by vncertaine report: he deliuereth this booke to the Churches: they which receiued it at his hands, did know him to be a most faithfull seruant of the Lord, euen a great Apostle, which deliuereth not any thing but that which he had receiued of the Lord, & therefore he testifieth, that he saw and heard all the things which he hath written in this booke. Moreouer he testifieth of himselfe, that he was called and authorysed by Iesus Christ,

Christ, to write this Propheſie, and did nothing herein of his own braine. For ſaith he, *I Iohn heard behinde me a great voice, as it had bin of a trumpet, ſaying, I am Alpha & Omega, the firſt and the laſt, and that which thou ſeeſt write in a booke, and ſend it vnto the Churches.* Herewe ſee how *Iohn* is called by *Alpha* and *Omega*, that is, *Ieſus Chriſt*, to write this doctrine of the *Apocalyps*. But may ſome man ſay, was not *Iohn* calld before? was he not one of the lambs 12. *Apoſtles*? had he not many yeares executed the office of the *Apoſtleſhippe*? muſt he now haue a new calling, and a ſecond calling? what needs hee beeing an *Apoſtle*, to be called and authoriſed againe? To this I anſwer, that this matter now in hand, was a new worke, and therfore requires a new and ſpeciall calling. It is a ſtrange reuelation, and therefore requireth a new authority to meddle in it. For in this propheſie God dealeth with *Iohn*, as he did with the old *Prophets*. For when he would foreſhew vnto any of them ſpeciall matters, hee cal'd thē by glorious viſions, as we may read what a goodly viſion *Eſay* had: what a viſion full of glory *Ezechiell* and *Daniell* had, euen in maieltie like vnto this of *Iohn*. Thus then it is to bee conſidered. *Iohn* now is as one of the olde *Prophets*, to foreſhew things to come:

come: therefore the Lord appeareth vnto him in a vision, and calleth him thereunto, as he appeared vnto them and called them. Let this then suffice for a reason of *Iohns* new calling to his new worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *Iohn* receiued this Prophecie, which is noted to bee vpon a Lords day. It is the day which *S. Paul* to the *Corinthians* calleth the first day of the weeke: in which the Churches did meet for the holy exercises in religion: which is also euident, because he saith they came together to break bread. Now the obseruation of a seauenth day is of diuine institution, euen from the beginning. It is naturall, morall, and perpetuall: for God blessed the seauenth day, and sanctified it. Wee are therefore to thinke, that although *Iohn* now in his exile was absent in body from the church assemblies, yet he was present with them in spirit, commending them most earnestly vnto God in his holy prayers, and meditations: and therefore it is said, that he was rauished in the spirit vpon the Lords day. So we read, that the like befell vnto *Daniel*, when he was prisoner in *Babylon*: the like also vnto *Ezechiel*. who was taken by the spirit in the visions of God,

Act. 20. 7.

Act. 10. 10.

C

and

A& 10. 10. and carried to *Ierusalem*: the like to *Peter*,
 the like to *Paul*. But the speciall reason of
Iohns rauishment in the spirit at this time
 was, that thereby he might be made more fit
 and capable to receiue and vnderstand all
 those great mysteries and heauenly visions,
 which now should be shewed vnto him. And
 withall, let vs obserue, that all men are al-
 waies most capable of heauenly things, when
 they are most in the spirit: for God doth e-
 uermore most reueale himselfe to such as
 are most in prayer, reading, and meditation;
 and to such as make greatest conscience to
 spend his Sabbaths Christianly, and religi-
 ously, according to his great commaunde-
 ment. And let vs alwaies be sure of this, that
 the more seruient and zealous we are in reli-
 gious duties, the more familiar acquaint-
 ance we shall finde with God, and he will at
 all times be the more open-hearted vnto vs,
 and will hide nothing from vs that may bee
 for his glory, and our good. For such as are
 much in heauenly contemplation, hee doth
 reckon not amongst his seruants, but a-
 mongst his dearest friends, to whom hee will
 make knowne all things that he hath heard
 of his Father. But now let vs proceede to
 the third circumstance. The third circum-
 stance is the place where *Iohn* receiued this
 Prophe-

Propheſie, and that is ſet downe to be the Ile of *Pathmos*: which (as the Geographers write) is a little deſart Iland lying in the *Aegean Sea*, wherein it is reported that *Iohn* the Apoſtle was baniſhed by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and writ this Booke of the *Apocalyps*: where note by the way, that there is no place ſo obſcure or vaſt, wherein a godly minde may not aſpire vp vnto heauen, and receiue a great largeneſſe of ſupernaturall things: for *Daniell* in priſon, *Peter* in a Tanners houſe, *Paul* in a broken ſhip receiued a ſuperabundant meaſure of grace, more to be eſteemed then all the Gold of *India*. Some write, that this Ile of *Pathmos* is accounted amongſt the Ilands called *Sporades*, which lie ouer againſt *Asia*, and the Citty of *Ephesus*, and was in the ſight both of *Europe* and *Affrica*, ſo that it ſeemed to be as it were a middle ſeat or holy chaire, out of the which Chriſt preached by *Iohn* from heauen to the whole world. And indeed the counſels of God are wonderfull, and his goodneſſe vnſpeakable, which reuealeth ſo great myſteries to his faithfull, as it were out of the Romiſh priſon, and Babylonick captiuitie.

Moreover, *Iohn* declareth the cauſe of his

coming into the same Iland; for he saith, he was there for the word of God, and the Testimony of Iesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories do report, that *Iohn* was apprehended in Asia, and by Souldiers led to Rome, that he might plead his cause before the Emperour *Domitian*, who most sauagely and cruelly condemned the innocent, and caused him to be put into a Cauldron of hot boyling Oyle, out of the which when he by miraculous prouidence escaped without harme, he was caried and conueyed into the Ile of *Pathmos*.

But immediately after *Iohns* banishment, God met well inough with this persecuting Emperour *Domitian*. For in the fifteenth year of his raigne he was most cruelly and shamefully murthered by his own Seruants. And thus much for the third circumstance.

Now it followeth to speake of the fourth circumstance, which is, the persons to whom this prophesie is written, and that is set down in the first Chapter and first verse, to be all the seruants of God. As many therefore as be the seruants of God, must attend vnto this booke, heare it, reade it, and remember

it: for to all such it is dedicated by the holy Ghost, to all such it belongeth, for all such it is written and recorded.

Some do falsly and foolishly imagine, that it was giuen onely to Iohn, and that it might likewise be giuen to some speciall men, as to some great schollers or deepe Diuines, which could tell how to vse it, and how to weld it. But we see how grossely they erre: for the holy Ghost saith, it belongeth to all the Seruants of God. And moreouer, *Iohn* is wil- Chap. i. ii. led and commaunded to write all the things which he saw in sundry visions in a booke together, and to send it to the seauen Churches which are in Asia, because the Lord would haue it remaine in perfect record vnder the vse of the whole Church, both that the Church might haue the custody of this booke, and also that it might be a faithfull witness vnto the end of the world, that this booke was written and penned by *Iohn* the Apostle, of whose truth and sinceritie the Church had sufficient experience.

True it is indeede that there are but seuen Churches named, but vnder these seuen Churches all others are comprehended. It had bene an infinite matter to reckon vp all the particular Churches which were then in the world, and to haue opened their seuerall

estates: therefore vnder these seuen Churches of Asia, and their particular and seuerall estates, the state of the vniuersal Church militant is laid open. I conclude therefore, that the whole doctrine of Saint *Iohns* Revelation, appertaineth to the vniuersal church of Christ throughout all the World, and in all times and ages, since it was written and recorded. And that as all scripture is written for our instruction and comfort: and as all
 Rom. 15. 4. 2. Tim. 3. 16. Scripture giuen by diuine inspiration, is profitable to teach and conuince, &c. so this booke of the Apocalyps is written for the speciall comfort and instruction of the church in these last daies. And so I doe conclude this fourth point. The fift circumstantial point is, the end and vse of this prophesie, which is to publish and blaze abroad the things which must shortly come to passe, that is, all things prophesied in this booke, and to be fulfilled euen to the end of the world. And whereas he saith, that these things must come to passe, hee doth vs to vnderstand how great the stablenesse, and assurednesse of Gods determination is. For looke what things are foreappointed by Gods determinate purpose, they are altogether vncchangeable: for the Lord is God, and hee is
 Chap. 1. 1. not changed. And he saith: *My determination*
 Mal. 3. 6. *shall*

shall stand, and all my will shall come to passe. And Christ saith: *Heaven and earth shall passe away, but my word shall not passe.* It is therefore most certaine, that euery particular thing contained in this prophesie, shall be fulfilled in Gods appointed time. For God hath disclosed these things to his Sonne Christ, not to the end hee should shut them vp againe in himselfe, but that hee should shew them forth to the godly, that the whole Church might fare thec better by them. It doth then stand vs all vpon to enquire and search into these things which must so shortly come to passe, that thereby we may bee strengthened and comforted against all future dangers. And Christ saith: *Behold I come shortly. Blessed* Apo. 21. 7. *is he that keepeth the words of the Prophecie of this booke.* But how shall wee keepe them except we know them? And how shall wee know them except wee reade them, and study them? If therefore we meane to bee partakers of this blessednesse, we must not onely esteeme this Booke to bee very profitable, but absolutely necessary for all the Seruants of God to be exercised in. And if euer there were any time wherein it behooued to set forth, to vrge, and to beare this doctrine to all the people of God, then it is cheefely necessary to bee done in this our time. For

this age of ours hath in the Popes kingdom, many sharpe and quickewits, which commend with marvellous praises both the Pope and the Popish Church, and buzze into the eares of the common people, and vnlearned sort, many things cleane contrary to the doctrine of the Scriptures. The Iesuits and Priests are growne exceeding crafty and cunning. The Papists are rich, wealthy, and full of armour and munition, Poperie seemeth to make a head againe, and the Papists looke for a day. It stands vs then all vpon which loue Christ and his Gospell; that we should be well appointed, and thoroughly armed against them. And for this purpose the Reuelation of *S. Iohn*, is of great vse and necessity.

As I said before, so I say againe, that it is the prophesie of our time, written to this speciall end, that by it we might be both fore-warned and fore-armed. If we doe consider the whole matter of this booke, wee shall easily find out the vse and end of it. For the excellent matter of it doth argue the excellent end and vse of it.

Now then, as concerning the generall matter of this Booke, heere are to be found verie large and liuely descriptions of the most glorious person of Christ, and all his
excellent

excellent offices, both of King, Priest, and Prophet: and also most notable descriptions of the Church, and of the Ministers of it: and of the persecutions and afflictions, which it must of necessity passe through in this World. Also of Gods mercifull providence for his church, and most vigilant care over it in the midst of all extremities. Here are set before our eyes very lively descriptions of the Churches deadly enemies; both of Sathan himselfe, and his three great instruments, the *Roman* Emperour, the Pope, and the Turke.

Chap. 1.
Chap. 2.
Chap. 3.

Here are set downe all their cruell persecutions of the Church, and their utter overthrow in the end. Heere are described Hell, Death, the Resurrection, and the last iudgement. Heere also the very Kingdome of Heauen is at large described, with all those great rewardes, infinite glory, and endlesse felicity, which remaine for all the faithfull worshippers of God.

I conclude therefore, that for as much as this prophesie is of such excellent contents, therefore the vse & necessity of it must needs be very great. And for this cause Iohn is willed and commaunded by *Alpha* and *Omega*, to write the things which hee had seene, the things that were, and the things that

Verf 13, 14,
15, 16.

that shal come hereafter. By the things which he had seene, is meant that glorious vision mentioned in the first Chapter, wherein Iesus Christ did appeare vnto him in the midst of the seauen Golden Candlestickes, in most glorious manner, as is there described. And all this was in the Ile of *Pathmos*, where *John* was first called, and authorised to this worke, and therefore hee is willed first of all, to record this vision which he had already seene.

By the things that are, hee meaneth the present state of the seauen Churches of Asia, which were then the most flourishing Churches in the world, as they are described in the second and third Chapters, and in them the estate of all other Churches.

By the things that shall be, he meaneth all the propheties of this booke, which were to be fulfilled in their time, and al those strange accidents, which should come to passe in proceffe of time, and the seuerall ages of the Church, euen vnto the ende of the world. Thus wee see how *John* receiueth a precise commaundement from the Sonne of God, to write things past, present, and to come, that they might stand in record vnto all posterities, from generation to generation. Thus much touching the fift circumstance, which

which is the end and vse of this booke.

Now followeth to speake of the last circumstantiall point, which is the authoritie of this Prophesie, which is strongly confirmed from the Author of it, which is Iesus Christ; and therefore it is called the Reuelation of Iesus Christ, which God gane vnto him. And againe it is written: *I Iesus sent mine Angell to testifie these things in the Churches.* Ch. 22. 16. Here we may see plainly, that Iesus Christ the very sonne of God, the *Alpha & Omega*, is the Author of this booke, for he subscribes his name vnto it, and sets his hand and seale vnto it. Needes therefore must the authority of it be very great, which commeth from so great a personage: for looke what dignitie and authority he is of, from whom the booke commeth, of the same dignitie and authority is the booke it selfe.

Another strong argument to confirme the authoritie of this booke, may bee taken from the protestation of Iesus Christ in these words: *I protest vnto every man that heareth the words of the Prophesie of this booke, if any man shall adde vnto these sayings, God shall adde vnto him the plagues that are written in this booke. And if any shall diminish of the words of the booke of this Prophesie, God shall take away his part out of the booke of life.* Ch. 12. 18. Here wee see how Iesus Christ

Christ maketh the authority of this booke equall to all other the Oracles of God, to the which it is not lawfull for any man to adde or detract vnder paine of condemnation. It maketh much also for the authoritie of this booke, that S. *Iohn* doth so often re-
 peate, reiterate, and inculcate his own name; *I Iohn, I Iohn, I Iohn: I Iohn* the Apostle; *I Iohn* the Euangelist; *I Iohn* the Diuine. Shewing by all these repetitions, how needefull a thing it was that the faithfull should be thoroughly instructed who he was, euen one of the Lambs twelue Apostles, and therefore to be void of all suspition and doubt concerning the authoritie of this booke, and not once to imagine it to bee, any inuention of man, or faigned deuice, sith it was penned by so great an Apostle.

Chap. 22. 6,
7, 8.

Verf. 6, 7, 8.

Moreouer, the authoritie of this Prophe-
 sie is confirmed by foure reasons in the last chapter. The first is the affirmation of the
 Angel, who saith: *These words are faithfull and true.* The second is the authority of the most
 high God himselfe in these words: *The Lord God of the holy Prophets sent his Angel to shewe
 vnto his seruants the things which must shortly be fulfilled.* The third is the testimony of Iesus,
 who pronounceth them blessed which keep
 the words of this prophesie. For saith he, *Be-
 hold*

hold I come shortly : Blessed is he that keepeth the words of this prophesie. The fourth & last is the witnes of *Iohn* in these words: *I am Iohn which heard and sawe these things*. Now it may be demaunded, what is the cause that here are so many things heaped vp for the confirmation of the authority of this booke. Surely we must thinke there is some speciall cause and reason of it. For the holy Ghost doth not vse to deale so much and so earnestly in a matter, but vpon great cause. We may easily gather what the cause is. This booke painteth out the whore of *Babylon*, and the whole kingdome of the great Antichrist, together with al Sathans cunning and sleight therein, and for this cause Sathan hath laboured especially to weaken the credit and authority of this booke. Hee by some meanes in olde time preuailed thus farre, that euen among some Churches of true Christians, the authority and truth of it was doubted of. The holy Ghost did well fore-seethis practise of Sathan, and therefore bringeth the more reasons for the confirmation thereof. If the credite & the authority of this booke should neuer haue bin impugned, there needed not any such speciall confirmation. But now (God bee thanked) there is no question or controuerisie concerning the authority of
this

this prophesie. It is receiued as authentically by the common consent of all the Churches. Almost all the auncient fathers do acknowledge it to bee Canonically. The new writers doe with one voice giue their consent and approbation vnto it. The Papists themselves doe acknowledge it to be the sacred and vndoubted word of God, though of all scriptures they cannot endure it should be medled withall, because it cutteth them so neare the bone. Moreouer, it may not be omitted, that God is called the Lord God of the holy Prophets, which proueth that this Prophesie is of equall authority with the Propheties, which were of olde, in as much as the same God is the Author of it. And this booke is to be held in the same account with the bookes of *Moses*, and of the Prophets; for all things contained in it shall as certainly be fulfilled in their time, as theirs were. In *Esay*, in *Ieremie*, in *Ezechiell*, in *Daniel*, and in the rest, wee finde many things, which the Lord shewed by them long before they came to passe. Euen so there bee many things fore-shewed and fore-propheſied in this booke, which in their time shall be assuredly fulfilled. Nay, wee see and know, that many things here fore-told, are already fulfilled, & some things are come to passe euen

in these our daies. Hee that shall looke into the times that are past, since this Prophecie was giuen, shall finde that all things haue fallen out agreeable to the Prophecie of this booke. And surely if therewere none other thing to perswade vs touching the authority thereof, this might suffice, that euery thing hath fallen out iust and iumpe, as this prophesie did fore-shew. It is our great negligence, that wee doe not clearely see so much. And I doe humbly intreate all the people of God to looke more diligently and narrowly into it in all time to come. And thus much as concerning the circumstances.

Now, as concerning the booke it selfe, it may very fitly be deuided into three visions, as it were into three generall parts. The first vision is contained in the three first Chapters. The second vision is contained in the next eight Chapters following, from the fourth to the 12. Chapters. And the last vision is contained in all the Chapters following, from the 12. to the end.

As concerning the first vision, my purpose is not to stand much vpon it, because it is plaine and easie to vnderstand, & because it containeth no Prophecies of things to come, but onely openeth the present state of the Church at that time, and also because I haue already

already touched the summe of it in handling the circumstantiall points, I will therefore content my selfe with a very brieve opening and resolution of it, beginning at the first Chapter.

CHAP. I.

The summe of the first Chapter.

THe first Chapter containeth foure principall things.

The Title of the Booke.

The saluation of the Churches.

The manner of *Iohns* calling to receiue this Prophesie.

The description of Christ, the person that calleth him.

The Title of the Booke is set down in these words: *The Revelation of Iesus Christ which God gaue him.*

It containeth three things: First the Author of the Booke, which is Iesus Christ, receiuing it from God the Father.

Verf. 1, 2, 3, Secondly, the end and vse of this booke,
4, 5, 6, 7, 8. which is, to shew vnto all the Seruants of
God the things which must shortly be done
Thirdly,

Thirdly, the singular fruit and benefit which the Church shall receiue by it, in these words: *Blessed is he that readeth, and they that heare the words of this Propheſie, &c.*

The ſaluation is in theſe words *Iohn to the ſeuē churches which are in Aſia, Grace be with you and peace, &c.* It containeth a deſcription of the Trinity, or three perſons in the God-head. The Father is deſcribed of his eterni-ty, namely, to be he which is, which was, and which is to come.

The holy Ghoſt is deſcribed of his diuerſe gifts and operations, and therefore is called the ſeuē ſpirits which are before the Throne, or which proceed from the Throne: but *S. Iohn* ſpeaketh here of the holy Ghoſt, according to the viſion ſhewed him in the fiſt chapter, where Chriſt is ſaid to haue ſeuē eyes, which are the ſeuē ſpirits of God, ſent into all the world. Of the which after-ward.

Jeſus Chriſt is deſcribed of his three great offices, of King, Prieſt, and Prophet, and alſo of his glorious power and eternity.

Fiſt, touching his kingly office, he is called the Prince of the Kings of the earth, that is, King of Kings, for he is King of *Sion*. He is a King to Rule and gouerne his Church. He muſt raigne ouer the houſe of *Iudah* for

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euer.

euē. He must raigne ouer all his enemies, and in the midst of all his enemies, euē till he haue trode them all vnder his feete. And this benefit we haue by it, that we are made Kings in him, in this life to raigne ouer our corrupt affections, and after this life to raigne as crownded Kings for euē vvith him, in infinite glory, and endlessse felicitie.

Vers. 5.

Secondly, touching his Priest-hood, he is said to loue vs, and wash vs from our sinnes in his blood. For he is our onely high Priest, which by his owne blood hath once entred

Heb. 9. 12.

into the holy place, and obtained eternall redemption for vs. Hee onely it is which thorough the eternall Spirit, offered himselfe without fault to God, to purge our consciences from dead workes to serue the liuing

Heb. 9. 14.

God. So then by vertue of his Priest-hood and sacrifice, we are reconciled vnto God, haue free access vnto the Throne of Grace, and are made Priests in him to offer vp spirituall sacrifices acceptable to God through him. For *he hath made vs Kings and Priests vnto God, euē his Father.*

Vers. 6.

Vers. 5.

Ioh. 18. 37

Thirdly, concerning his Prophetick office, hee is called that faithfull witnesse. For he said to Pilate: *For this cause was I borne, and for this cause came I into the world, that I might beare*

beare witness vnto the truth. And the Apostle *1. Ioh. 5.*
saith: He witnessed under Pontius Pilate a
good confession. So then Iesus Christ is one of
those three great witnesses which beare record in *1. Tim. 6. 13*
heauen. Iesus Christ is the Prince of Pro-
phets, euen that great Prophet that should
come into the world, through whome all the
counsels of God are reuealed vnto vs: he is
that onely begotten Sonne which is come
downe from the bosome of his Father, and
hath made knowne vnto vs whatsoeuer hee
hath receiued of his Father.

He both by his doctrine, life, and Mira-
cles, hath borne witness vnto the truth, and
by the vertue of his Prophetical office,
the whole will of God is made knowne vnto
vs. For God hath sent him as the great Pro-
phet to instruct the world in righteousness,
and hath reuealed himselfe to vs in him: and
therefore he is called the Image of the immi- *Col. 1. 15.*
ble God, the brightnesse of his glorie, and the in- *Heb. 1. 3.*
grauen forme of his person. And therefore he *Ioh. 14. 7.*
said to Phillipps: He that hath seene me hath
seene my Father also. And if you had knowne
me, you should haue knowne my Father
also.

And againe: No man knoweth the Father, *Mat. 15. 27.*
but the Sonne, and he to whome the Sonne will re-
ueale him. Thus then we see that Iesus

Christ is that faithfull witnes, and Prince of Prophets, in whome the will of God, and all the counsels of his Father are reuealed vnto vs.

Verf. 9. 10.
11.

The manner of *Iohns* calling to receiue this Propheſie, is ſet downe in theſe words: *I Iohn euen your brother and companion in tribulation and in the kingdome and patience of Ieſus Chriſt, was in the Ile of Pathmos for the word of God, and for the witneſſing of Ieſus Chriſt: And I was raiſhed in the ſpirit on the Lords day, and heard behinde me a great voice, as it had beene of a trumpet ſaying: I am Alpha and Omega, that firſt and that laſt, and that which thou ſeeſt, write in a booke, and ſend it vnto the ſeven Churches which are in Aſia, &c.*

Now out of theſe three verſes five things are to be obſerued.

Firſt, that *Iohn* is commanded by the voice of Chriſt, which hee heard behinde him as a loud as a Trumpet, to write and record the viſions which hee ſaw, and being ſo written and recorded, to commend them to all the Churches, for the common benefite and uſe thereof, So that herein *Iohn* doth nothing of his owne braine, but all things by ſpeciall warrant and authoritie from Ieſus Chriſt, that *Alpha* and *Omega*, which doth call him, and authorize him to this

this great businesse which now he is set about.

Secondly, *Iohns* rauishment in spirit, to the end he might be made more capable of all these heauenly visions which were shewed vnto him.

Thirdly, his great humiliation, whereby also he was fitted to receiue and vnderstand these great mysteries. For God *will guide the meeke in iudgement, and teach the humble his waies; yea, his secrets are with them that feare him.* Therefore although *Iohn* was a great Apostle, and had seene wonderfull visions, yet hee is not thereby puffed vp with pride and conceit of himselfe, but in the greatest humiliati-
Psalm. 25.
 on of his soule, calleth himselfe a brother and companion of all the faithfull, but specially of such as patiently suffer for Iesus Christ, and his kingdom.
Vers. 3.

Fourthly, the time when *Iohn* was called, which was the Lords day.

Fiftly, and lastly, the place where he was called, which was the Ile of *Pathmos*, as formerly hath beene shewed.

The description of Christ, the person that calleth *Iohn* to his new office, is set downe in in the next five verses following, wherein the excellent glorie of Christs person is de-

Ver. 13, 14,
15, 16,

scribed. First, from the place where Christ did appeare vnto him. Secondly, from the seuerall parts and members of his royall person.

Thirdly, from his prouident care over his true ministers, & all his faithfull people.

Touching the place where Christ in a vision did appeare to Iohn, he saith it was *in the midst of the seven Golden Candlestickes*. For saith he, *I turned back to see the voice that spake with me, and when I was turned, I saw seven Golden Candlestickes, and in the midst of the seven Candlestickes one like the Sonne of man, &c.* The seven golden Candlesticks are interpreted by Christ himselfe, in the last verse of this Chapter, to be the seven Churches. The Churches are to be said of gold, because Christ delighteth in them as much as we do in Gold; hee valueth every true member thereof, as we do Gold: for every beleeuer is all glorious within: every true Christian is faire and beautifull: every regenerate man is all as Gold, even as most pure Gold.

Ver. 12, 13.

It is said afterward, that Christ walketh *in the midst of these seven Golden Candlestickes*: that is, he is alwaies present with his Church, to feede it, gouerne it, defend it, and comfort it. The Prophet saith that Christ hath seven eyes

eyes which goe through the whole world : whereby is lignified his watchfull prouidence for his Church : for he is alwaies looking out for the good of it, to defend and protect it against all aduersarie power whatsoever. Which thing was figured in the Rammes skinnes, and Badgers skinnes, wherewithall the Arke was couered, to defend it against all violence of winde and weather. Euen so the mercifull protection of Christ, is as it were the continuall couering of his Church.

As touching the parts and members of his royall person, he is described of his head and hayre, of his face, of his eies, of his voice, of his feete, of his garments, and of his girdle.

As concerning his head and hayre, they are said to be as *white as wooll, and as snow*, which signifie his great wisdome and knowledge, to performe all things in his Church, for wisdome and knowledge for the most part doe accompany white heads, and gray haire.

His face shineth as the sunne in his strength. Which signifieth that Christ is the same to his Church, that the Sunne is to the world : For as the Sun lighteneth the whole world with his brightnesse, so Christ with the

brightnesse of his face lighteneth his whole Church.

His eyes are like a flame of fire: that is, exceeding bright, and piercing into all places, yea the very hearts of men, for nothing is hid from his sight, with whom we haue to do. He hath Egles eies to foresee all dangers intended and plotted against his Church, that he may in due time preuent them.

His voice is compared to the sound of many waters, because it should sound throughout all the world by the preaching of the Gospel, *Waters* is expounded chapt. 17. ver. 15. of multitudes, Nations, and tongues. Christs voice therefore is like many Waters, because his voyce should goe through many countries and kingdomes.

His feete are compared to fine brasfe: to signifie both the perfection of all his waies, and also his mightie power to tread downe all his enemies.

He is cloathed with a garment downe to the ground, to signifie that he walketh as King and Priest in the midst of the seuen Golden Candlesticks. For Kings and Priests in old time did weare long garments, specially in the execution of their offices.

He is girded about the pappes with a golden girdle: for as Kings and Priestes did gird their
their

their garments close vnto them, lest otherwise they might be hindred in the execution of their offices. So Christ girdeth himselfe close to his businellse: for he is no idle beholder of the state of his Church: but one that continually worketh out the good thereof.

Concerning his prouident care ouer his faithfull Ministers, hee is said to carrie them in his right hand: for *hee had in his right hand* Verse 16.
seauen starres: that is, the Ministers of the Verse 29.
Churches. As Christ saith; *the seauen starres are the Angels*; that is, the Ministers of the seauen Churches. Ministers are compared to starres, because they should shine as bright starres in this darke world, both by life and doctrine.

Christ is saide to hold them in his right hand, because he alwaies defendeth them against the mallice and fury of the World, which of all others is most outragiously bent against them, and their fauorites. But let men take heede of ouer bold presuming to pull the starres out of Christs right hand, lest they smart for it. The world is very busie this way, they thinkè to wring them out of his hands; but alas! poore soules they are not able, he holdeth them too fast, who can pull them out of his right hand? If they continue bold, and busie this way, they may hap
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at last take a Beare by the tooth, and peradventure pul an olde house vpon their heads. Another reason why Christ is said to hold the seauen starres in his right hand is, because hee worketh by them, and their ministrie, as an Artificer with his tooles in his right hand. The things which Christ hath done by these instruments are glorious and admirable. For by the ministry of the Gospel he hath conuerted many sinners, and saued many soules, then the which nothing can be more honourable and wonderfull: and therefore the word of God which is the Ministers weapon, is compared to a *sharp two-edged sword, which came out of Christs mouth*. Now vnto all this may be added that Christ saith; *he was dead, but now alive*, because he died, and rose againe. And also that he saith; *He had the keyes of Hell and Death*: that is, authority and power ouer Hell and damnation. For he hath absolute power to open and shut, blinde and loose; and therefore it is written, *Hee bush the key of Dauid, which openeth, and no man shutteth, and shutteth, and no man openeth*. All this setteth forth the great power and glory of Christs person, and all aymeth at this marke and end, to commend vnto vs the authoritie of this booke, because it commeth from a person of so great

great dignitie and excellencie. Last of all, it remaineth to shew how *John* was affected with this vision, wherein Christ did so gloriously appeare vnto him: for he saith; *When I sawe him I fell at his feete as dead.* Wherein he sheweth how greatly he was amazed and daunted with the sight of Christs most glorious personage. He was stricken with such an astonishment and feare, that there was alwaies no life, or spirit left in him, and all this was to humble him euen to the ground, in as much as by it, he findeth his owne weakenes and imperfection, not capable of such a sight, so farre as to endure it. It was no doubt profitable, or rather necessary, that this holy Seruant of God, should thus be humbled & made fitte to receiue this Reuelation, with the greater reuerence from his great Lord & Master. And also it maketh much for our profit, as appeareth, in that every part of this vision is rehearsed in the Epistles to the Churches. But to conclude, *John* beeing thus humbled and cast downe in himselfe, is comforted and raised vp by Christ, who laid his right hand upon him, and willed him to feare nothing. For saith he: *I am the first and the last, and am aline, but I was dead, behold I am aline for euermore.* In which words he doth greatly cheare vp *Johns* heart, & telleth him plainly, that

that this might and terror of his person is bent onely against the wicked enemies of his church, nothing at all against the friends thereof: but contrariwise, that all this power and glorie, might, and maiestie, is wholly and altogether for the good of his Church. Wherein we may all clearely see and know to our great comfort, that the same arme of God which casteth down the wicked, raiseth vp the godly: the same power which woundeth them, healeth vs: the same hand which destroyeth them, saueth vs: the same might and maiestie which hurteth them, helpeth vs: for whatsoeuer is in God is wholly for his, & wholly against those that are none of his. And thus much cōcerning the first chapter.

CHAP. II. and III.

I Haue thought good to handle these two chapters together, and in a generall and compendious manner to set downe the most special matters contained in them both: not meaning to insist vpon euery particular, both because these two chapters are plaine, and easie to vnderstand, and also because they haue bin sefficiently beaten vpon by many. These two chapters doe generally containe seauen Epistles, written to the seauen

uen Churches of Asia: wherein the present estate of the Churches of Asia is very lively described, and in them the estate of all other Churches then militant vpon the face of the earth. Euery one of these seauen Epistles containeth foure things.

First, an *Exordium* or entrance into the matter.

Secondly, a generall proposition.

Thirdly, a narration.

Lastly, a conclusion.

The *Exordium* or entrance of euery Epistle containeth two things; namely, the person to whom the Epistle is written, and the person from whom the Epistle is written.

The proposition is one and the same in all these Epistles contained in these words: *I know thy workes.*

The narration containeth the matter of each Epistle, and consisteth of commendations and discommendations; of admonitions, reprehensions, threats, and promises.

The conclusion of euery Epistle, is one and the same, in these words: *Let him that hath an eare, heare what the spirit saith to the Churches.*

First, concerning the person to whome these Epistles are sent, he is named in the beginning of euery Epistle, *To bee the angel of such*

such and such a Church. By this word *Angell*, he meaneth not the inuincible Spirits which we call the Angels of heauen; for the things attributed to these angels, can in no wise agree to the inuincible spirits, as to be Angels of seuerall Churches: to be neither hot nor cold, to leaue their first loue, to repent and amend, and sundrie such like attributes thoroughout all these Epistles. But by the word *Angel*, hee meaneth the Minister or Pastor of euery Church: which therefore is called an *Angel*, because he is the Minister of God, as the word signifieth: As also because euery faithfull Minister ought to be receiued and regarded as an angel of God, as the Apostle witnesseth of the Galathians, that *they receiued him as an Angel of God, yea as Christ Iesus.* And he giueth many admonitions in his Epistles to this effect: for he would haue all faithfull and painfull Ministers to be greatly reuerenced and had in double honour: to be acknowledged and had in singular loue for their workes sake: to be cared for, to be made much of, and to want nothing. For indeede a good Minister is a Jewell of price. A good Minister is as a friend in court, which we say is better then penny in purse. A good minister is like a candle, which spendeth it selfe to giue light to others. A good minister

is like a cocke, which by the clapping of his wings awaketh himselfe, and by his crowing awaketh others. For a good minister by his priuate studies, prayers, and meditations, awaketh himselfe, and by his publike preaching awaketh others. The Scripture affirmeth a good Minister to bee the very glory of Christ. And againe, that a good Minister is a singular blessing of God. For the Lord himselfe saith; *I will take you one of a city, and two of a tribe, and will bring you to Zion: and I will gine you Pastors according to my heart, which shall feed you with knowledge and vnderstanding.* *2. Cor. 8. 23.* Now then, if a good Minister be so great a blessing of God, and so pearelesse a pearle, how great is the sinne of those which contemne them, and tread their Ministry vnder foote, as vile and nothing worth. Our Lord Iesus saith of all such: *Hee that despiseth you, I despiseth me.* *Ier. 3. 14.* Let those scoffers and scornors therfore take heed how they despise Christ, for assuredly hee will not long put it vp at their hands. *Luk. 10. 16.*

If any man demaund a reason why all these Epistles are specially sent and directed to the Angels or Pastors of the Churches, seeing *Iohn* before, chap. i. verse 11. is commaunded to write them to the Churches of Asia. I answer, that hee writing to the Pastors,

Hof. 4. 9.

stors, excludeth not the Churches, but in them, or vnder them, he writeth to the whole Churches, as it plainly appeareth in the conclusion of euery Epistle, when hee saith: *Let him that hath an eare, heare what the spirit saith to the Churches.* Then that which is spoken to the Angel of the Church, is spoken to the Church. The reason why the speech is specially directed to the Pastor of euery Church, is, because the good or bad estate of the Church, for the most part, dependeth vpon the Minister. For commonly we see it cometh to passe; Such a pastor, such people: Such a shepheard, such sheepe: Such a builder, such building: such a husbandman, such husbandry. And as the Prophet saith: *Like Priest, like people.* For we may obserue in all these Epistles, that where the minister is commended, the people are commended; & where the Minister is discommended, the people are discommended also. So that they stand & fall, sinke and swim together. As concerning the person frō whom these Epistles are sent, it is Iesus Christ, who is very gloriously described of his diuerse qualities in the entrance of euery one of these Epistles. First, in the Epistle to the Church of *Ephesus*, it is said: *These things saith he that holdeth the seauen starres in his right hand, and which walketh*

in the midst of the seaven Candle-sticks. Secondly, in the Epistle to the church of Smyrna: These things saith he that is first and last, which was dead, and is alive. Thirdly to the church of Pergamus: Thus saith he which hath the sharpe sword with two edges. Fourthly, to Thyatira: These things saith the Son of God, who hath eyes like a flame of fire, and his secte like fine brasse. Fifthly, to the church of Sardis. These things saith he that hath the 7. spirits of God, and 7. stars. Sixtly, to the Church of Philadelphia; it is thus said of Christ. These things saith he that is holy and true, which hath the key of Dauid, which openeth and no man shutteth, and shutteth, and no man openeth. Lastly, to Laodicea it is thus said: These things saith Amen, the faithfull and true witness, the beginning of the creatures.

Now then we do plainly see how gloriously Iesus Christ is described of his severall properties in euery one of these Epistles, and what honourable and magnificent titles are giuen vnto him: and all to this end, to moue attention, and to worke in vs a reuerence of so great a personage, that wee might more seriously regard, and deeply ponder the things which proceede from so great a maiesty. For we see and know by common

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experience, that almost euery mans words are heeded and regarded according to the opinion and reuerence which is had of his person. Syth then that euery one of these Epistles is fronted with this great authority: *Thus saith the son of God: Thus saith Christ: Thus saith Alpha and Omega*; therefore we ought to giue diligent heed to the things herein contained. So likewise we read in the Epistle to the Hebrewes, that after the holy Ghost had very notably described the person of Christ, and extolled him far aboue the Angels and all other creatures, he giueth the vse of it in the beginning of the secōd chap. saying: *Therefore we ought to giue more diligent heede to his doctrine.* And thus much concerning the *Exordium* or entrance of these 7. Epistles, touching the person to whom, & the person from whom these Epistles are sent. Now it followeth to speake a word or two of the generall proposition contained in these words; *I know thy workes.* We read in all these epistles, how the son of God praise some of the churches, & dispraise others: commend some of the Pastors, and discōmend others. Now he that wil praise or dispraise, must specially looke to this, that he be vpon a good ground: and therefore Iesus Christ before he enters into any praising or dispraying, commending,

mending, or reproofing, doth first protest that hee knoweth their works, and is privie to all their particular actions, yea, their very thoughts, and therefore cannot erre or be deceiued in his censures. True it is indeede, that men may erre in their opinions & censures of others, because they know not mens harts, and with what affections things are carried. Men I say, may praise 'or dispraise too much or too little. But Iesus Christ whose eyes are as a flame of fire, & which searcheth the raines, cannot faile one iot, nor erre a haire breadth, as we say, either in commending or discommending, and therefore he stoppeth their mouthes at the first dash, so as they can haue nothing to reply, when he saith: *I know thy works*; I know well inough what thou art, and what thou hast bin; I am not deceiued in thee; I know thy sitting downe and rising vp, and am accustomed to all thy waies; And this briefly of the proposition. The narration (as is aforesaid) containeth the matter of the Epistles, consisting of praises and dispraises, admonitions, reprehensions, threats, and promises. Touching the first, we finde that some Churches are wholly commended, others wholly discommended: others partly commended, partly discommended. As for example, the Pastor

Apoc. 2. 9.

and people of *Smyrna* and *Philadelphia*, are generally commended for all things, and discommended for nothing; there is no fault found with them; that is, no grosse fault, as in others: for they were not without common corruptions & infirmities. The Minister of *Smyrna* was a very rare & excellent man, although a poore man to the world-ward. For Christ saith thus vnto him: *I know thy pover-ty: but thou art rich*; that is, rich in grace, & the manifold gifts of the spirit. Thou hast done great service to the Church. Thou hast im-
 ployed thy gifts to the good of many. Thou takest great paines in thy ministry, and art greatly blessed in thy labors: for thou hast an excellent flocke, a notable good people, and therefore I cannot but greatly comend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man. For although his gifts were not so great as some others, yet was he very painefull; and faithfull in a little: of whom it is said, *Thou hast a little strength, and hast kept my word, and hast not denied my name*: that is, thou art very constant in the profession and practise of Christian religion. And thereupon Christ promisseth to blesse his labors. For saith he: *I will make the of the synagogue of Sathan which cal theselues Jewes, and are not, but do lie: Behold I say, I will make*

make them that they shall come and worship before thy feet, & shall know that I have loved thee. Heere we do plain'y see how Christ promisseth to blesse this mans ministry, for his painfullnes & diligence, although he was not of the greatest gifts. For men of greatest gifts are not alwaies most blessed in their labours. For God doth commōly worke the greatest things by weake means, that all glory might redound vnto him, and no flesh might boast in his sight. For otherwise, if men of greatest gifts should alwaies be most blessed in their labours, and win most soules vnto God, then we would be ready to ascribe that to men, and their gifts, which is proper vnto God, & so this praise and glory should be somewhat eclipsed. Thus we see what excellent men the Ministers of *Smyrna* and *Philadelphia* were, & what excellēt people they had in their charges. But on the contrary, the Pastor and the people of *Sardis* & *Laodicea*, are discommended for all things, and commended for nothing. Indeepe the Minister of *Sardis* had a great name for learning & other good gifts, but he was growne very idle and negligent, and did little good with his gifts. Of whom it is said: *Thou hast a name that thou liuest, but thou art dead.* That is, there was no spirit in him, no life of grace, his giftes waxed cold

rustie for want of vse: he was fallen a sleepe: he was fallen away from the grace of God: he was nothing the man which he had been Therefore he is admonished to awake and strengthen the things which remaine, which were ready to die.

The Minister of *Laodicea*, and the people also, were growne luke-warme, neither hot nor cold; they were become carelesse and secure, not caring greatly which end went forward in Gods matters, so they might enjoy the present profits & pleasures of this life.

Concerning the Pastors and people of *Ephesus*, *Pergamus*, and *Thyatira*, they are partly commended, and partly discommended. These three were reasonable good Ministers, and had many good parts in them, and tooke paines in their charges, although there be some faults found with them. For the Minister of *Ephesus* is commended for fixe things; for labour, for patience, for zeale, for wisdom, for sincerity, and for courage: but discommended for leauing his first loue; that is, for reuolting, or somewhat going backe, or rather indeede, for cooling in the loue and zeale of God. The Minister of *Pergamus*, and people also, are greatly commended for their constant profession of the truth in the midst of manifold troubles,

bles, and the very heate of persecution. For the rage of the enemies grew so fierce against the profession and professors of the Gospel, that *Antipas* the Pastor of *Pergamus* (as some suppose) was put to death. For Christ saith thus of this church: *Thou dwellest where Sathans throne is, and yet thou keepst my name, and* Apoc. 2. 13. *hast not denied my faith, even in those daies when Antipas my faithfull Martyr was slaine among you, where Sathan dwelleth.*

But yet notwithstanding this church is found fault withall for some few things, that is, two grosse faults: the one for suffering the doctrine of *Balaam* to be broched there by the instruments of Sathan: the other, that they maintained the doctrine of the *Nicolitans*. The doctrine of *Balaam* did vphold the lawfulness of eating things sacrificed to Idols, and of committing fornication, for he taught *Balac* the King of *Moab*, thus to put a stumbling block before the children of *Israell*. Apoc. 2. 14. The doctrine of the *Nicolitanes* did vphold the common vse of women, that is, that Women might bee made common. These two most grosse and absurd doctrines, were suffered and maintained in the church of *Pergamus*. As concerning the church of *Thyatira*, they are greatly commended for the loue and service to the church, for their faith, pa- Apoc. 2. 19. tience,

tience, and manifold workes, and especially for their constant proceeding in religion & Godlinesse, and that with increase. For of this church it is said: *I know thy loue and seruice, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.* But this Church is discommended for suffering the wicked woman *Iezabell*, (that is, a false Prophetesse, which was craftily crept into this church) to teach and seduce the people of God in that congregatiō, teaching the same false doctrine that *Balaam* did at *Pergamus*: which was, that it was lawfull to commit fornication, and to eate meats sacrificed vnto Idols. Hitherto concerning the praises and dispraises of the churches. Now followeth to speake of the admonitions.

Apoc. 2.
vers. 10.

First the church of *Ephesus* hauing fallen from their first loue, is admonished to remember from whence they were fallen, to repent, and to doe their first workes. Also the Church of *Smyrna* is admonished & exhorted to stand fast in the midst of those persecutions & troubles, which should bee raised vp against it, by the Emperour *Traianus*, and continue for the space of ten yeares. They are therefore exhorted & encouraged by our lord Iesus, not to feare the things which they should suffer: for although the Diuell & his Instru-

Instruments should haue scope to persecute and imprison them for ten daies, that is, ten yeares, according to propheticall account; yet if they did continue faithfull to the death, they should haue the crowne of life. The Church of *Pergamus* suffering and maintaining the doctrine of *Balaam*, and the *Nicolaitanes*, is admonished to repent and amend. The Church of *Thyatira*, which suffered the false doctrine of *Iezabel*, is admonished to looke to her selfe, and to hold fast the truth of Religion. *Sardis* being dull and dead, is admonished to awake, and strengthen the things which remaine that were readie to die. *Philadelphia* is admonished to hold that which they had, that no Man take their crowne. *Laodicea* being neither hotte nor colde, but luke-warme, is admonished to be zealous and amend. And although they thought their state good enough, being puffed vp with conceitednesse, yet are they charged to be poore, naked, and blinde, and thereupon counselled and admonished to buy spirituall golde, that they may be rich: and spirituall garments to hide their nakednesse, and spirituall eye-salue, to annoint their eyes that they may see.

Concerning reprehensions, *Ephesus* is reprooued for going backward. *Pergamus* and *Thyatira*

Thyatira for suffering and maintaining corrupt doctrine, as formerly hath bin shewed. *Sardis* for dulnesse, deafenesse, and vnfoundnesse in their manner of worshipping God. *Ladicea* for luke-warmnesse and conceitednesse.

Touching threats, *Ephesus* is threatned, that except they repent and doe their first workes, their Candle-sticke should be removed out of his place; that is, the Church should be translated to some other place, but not destroyed. For God doth remooue, but not destroy his Candle-stickes. *Pergamus* is threatned, that vnlesse they did speedily repent, Iesus Christ would come shortly and fight against them with the sword of his mouth. *Thyatira* is threatned, that except they repent them of their workes, they should be cast into a bed of affliction, and all their favorites should bee slaine with death. *Sardis* is threatned, that if they did not watch and awake, Christ would come suddainely upon them as a Thiefe, and they should not know what houre he would come.

Concerning promises, they be very great and large, for euerlasting ioy, and the very fulnesse of glory is promised to all that fight the good fight of faith, and ouercome in the spirituall battell against the flesh, the world, and

and the Diuell. *Ephesus* is promised, that if they fight it out couragiously and constantly to the end, they should eate of the Tree of life, which is in the middest of the paradise of God.

Smyrna is promised in like case, that they should not be hurt of the second death. *Pergamus* likewise is promised to eate of the *Manna* that is hid, and to haue the white stone of victory giuen them. *Thyatira* is promised to haue power giuen them to rule ouer Nations, and to be lightened with heauenly brightnesse, like the morning starres. *Sardis* is promised to be cloathed with white aray; that is, with heauenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promised to haue a pillar made in the Temple of God; that is, a firme and vnmoueable place of eternall glory. *Laodicea* is promised to sup with Christ, and to sit with him vpon his throne for euermore. Thus we see what great and precious promises are made to all Churches, that fight and overcome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seauen Churches. Wherein they are exhorted, that such as haue eares to heare, should heare, ponder, and

and consider al the fore-said praises and dis-
 praises, admonitions, reprehensions, threats,
 and promises. And it is therefore said, such
 as haue eares, because there are very few to
 be found that haue circumcised and sanctifi-
 ed eares, to heare and vnderstand heavenly
 things. This is proper to the elect, this is
 but to whom it is giuen. And thus briefly &
 generally wee see what is the present state of
 euery one of the Churches of Asia, vnto
 which this Prophecie was to be sent: so that
 by them wee may see in what estate the vni-
 uersall Church militant was at that time. For
 as some of these seauen as yet stood firme,
 and others had much declined, so was it with
 all other Churches.

Hitherto concerning the first vision, con-
 taining generally the inscription of this
 booke: *Iohns* salutation to the Churches:
Iohns new calling: The excellency of Christ
 which called him: And the present estate of
 the Church. Now we are to proceede to the
 second vision, contained in the next 8. chap-
 ters to the 12. wherein is shewed, what should
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 ges, euen vnto the end of the world.

CHAP. IV.

THe principall things contained in this 4. chapter, is a description of the person of God, the Author of this booke, who is most gloriously described of that excellent glorie that is in himselfe, and of his royall throne which he sitteth vpon, and of his goodly retinue, and troupes of Saints and Angels attending about his most glorious throne. Whereunto is added the diuerse qualities, both of angels & Saints, both in themselves and their own natures: as also in their manner of praising & worshipping of God. This is the generall sum & sence of this chapter.

But for the better clearing and more full opening of it, I will come to the words of the text, and open them as they lie in order.

*After this I looked, and behold a doore was open in Verse 1.
heauen, and the first voice which I heard, was
as it were of a trumpet, talking with me, saying:
Come up hither, and I will shew thee the things
which must be done hereafter.*

These words (*After this*) haue relation to the first vision spoken of before, as if hee should say, after I had receiued the former vision, concerning the present estate of the Church, now I had another vision concerning the future estate thereof; and therefore he saith, *a doore was open in heauen*, that hee might

and consider al the fore-said praises and dis-
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 things. This is proper to the elect, this is
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These words (*After this*) haue relation to the first vision spoken of before, as if hee should say, after I had receiued the former vision, concerning the present estate of the Church, now I had another vision concerning the future estate thereof; and therefore he saith, *a doore was open in heauen*, that hee might

might come in and see all these things which should be reuealed to him. For the opening of the doore in heauen doth here signifie the vnlocking of heauenly things vnto *Iohn*, or his entrance into them: for so the word *doore* is taken, *2. Cor. 3. 12. Apoc. 3. 8.* After the opening of the doore, hee is called vp with a loud voice, like a trumpet, saying: *Come vp hither*: for although the doore was opened, yet durst he not enter in till hee was called & commaunded to come in. For in these cases he doth not presume in any thing as of himselfe, without speciall warrant and direction: As the Scripture saith: *No man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.* The voice that calleth him, is like a Trumpet that is loud and shrill, that hee might bee stirred vp more diligently to attend vnto the contemplation of these great secrets which should be reuealed vnto him. This voice commaundeth him to come vp hither: which sheweth that *Iohn* was rapte vp in the spirit vnto the heauens to see this vision. This voice promiseth to shew him things which must be done hereafter: that is, that hee should be made acquainted with the future estate of the Church, as already he was with the present estate thereof.

Heb. 5. 4.

Verse 2.

And immediately I was ravisht in the spirit, and behold

*behold a Throne was set in heauen, and one sate
upon the Throne.*

Vpon this suddaine and extraordinarie calling by so heauenly and loud a voice, *Iohn* was forthwith rauished in spirit. For as the Prophet *Ezechiell* was by the spirit in the visions of God, carried from *Chaldea* to *Ierusalem*: So this holy Apostle is carried by the spirit in the visions of God into heauen, and by the same spirit is made fitte and capable of all these heauenly Visions which should be shewed him. So that in all this wee plainly and clearly see, that *Iohn* hath as it were a further calling and admittance from heauen, to behold and see these wonderfull secrets which now are to bee imparted vnto him.

Behold a Throne, &c. Here beginneth the Verse 1. description of the most high and glorious maiestie of God, who is described after the manner of Earthly Kings and Iudges sitting vpon their Thrones & iudgement seats. For he is King of *Zion*, & Iudge of all the world.

*And he that sate, was to looke upon like vnto a Verse 3.
Iasper stone, and a Sardine, and there was a
Raine-bowe round about the Throne like an
Emeraud.*

God

God for his admirable glory and beautie, is heere compared to two most precious stones. The one which is the Iasper, beeing of a perfect greene colour, as Philosophers write: the other, which is the Sardine, beeing of a most bright red colour. Nothing can sufficiently resemble the glory of God, beeing infinite: But these things, being the most precious vnder the Sunne, doe after a sort shadow it vnto vs.

There was a Rain-bowe round about the Throne, which may signifie, that Gods Throne in glory and beautie doth farre excell all other Thrones of mortall Princes; yea, euen that of *Salomon*, which was of most pure Iuory: or rather it may signifie, that although God in himselfe is most glorious & admirable, yet he keepeth promise and couenant with the sonnes of men. For the Rainbow was a signe of his couenant, as appeareth *Gen. 9.* and assuredly God will be mindfull of his couenant to a thousand generations. This Rain-bow is said to be like an Emeraude, which is alwaies of a fresh greene colour, signifying that Gods couenant of grace and mercy towards his Church; is alwaies fresh and greene, and his goodnesse towards his people perpetuall and vnchangeable.

More.

Moreouer, God is described of his glorious retinue, and heauenly company about him. For it is said: *Round about the throne were* verse. 4.
24. seats, and upon the seats 24. Elders: Which signifie the whole Church, both militant & triumphant, both of Iewes and gentiles, and are therefore called 24. because the Church of the Iewes grew out of the 12. Patriarches: and the Church of the gentiles out of the 12 Apostles. And as the glorie and pompe of mortall Kings is set out by their troupes & traines of nobles, and other excellent personages: So the glory of God (which in it selfe can receiue no encrease) is to our capacitie commended and set forth by his goodly companies of Saints and Angels. These 24. Elders are cloathed in white arayment, which signifieth their righteousnesse, as it is expounded, chap. 9. vers. 8. *not inherent, but imputatiue:* For they hauing no righteousnesse of their owne, Christs righteousnesse is imputed vnto them through faith, and through faith is made theirs: *For Abraham beleueed, and it was imputed vnto him for righteousnes.* These 24. Elders had on their heads crowns of gold, which signifie their victories ouer the world: for all the elect overcome the world through faith, as S. Iohn teacheth; and not the world onely, but euen the flesh

and the Diuell also: And therefore the crown and garland of victory belongeth vnto them as most valiant conquerors.

Vers. 5.

Moreover it is said, that *out of the throne proceede lightnings, and thunderings, and voyces,* which signifie the terror and fearefull power in the preaching of the Law, for the preaching of the Law, is as it were a voice of lightning & thundring. The powerfull preaching of the law, is the very thundering of hel, and lightning of the wrath of God vpon all impenitent sinners: and therefore at the deliuerie of the law, there were lightnings and thunderings, and mount *Sinay* it selfe did tremble and shake.

Furthermore it is said, *there were 7. lamps of fire burning before the throne, which are the 7. spirits of God.* These seuen lamps which are interpreted to bee the seuen spirits of God, do signifie the preaching of the Gospell, and the manifold graces and gifts of the spirit; which are giuen to the church by the means thereof. For the Gospell giueth a chearefull and comfortable light, being the ministry of the spirit, as the Apostle saith, & therefore is resembled by 7. lamps. So then from the throne, that is, from the presence of God, proceedeth both law and Gospell, and the ministry of them both for the sauing of soules.

foules. And al this maketh much for the setting forth of Gods glory and maiestly, being the marke here aimed at.

And before the throne, there was a Sea of glasse, Verse 6.
like vnto Christall.

This Sea of Glasse is the world, which is fitly compared to a Sea, because it is full of stormes, tempests, and waues, that are continually raised vp in it. It is full of Rockes, vpon which many dash, and make shipwracke. It is compared to a Sea of Glasse, for the brittlenesse, changes, and vncertaintie of all things in the world. It is said to be before the Throne like Christall, because the all-seeing God doth as clearely behold from his Throne all the thoughts, words, and workes of the sonnes of men, and all other particular actions of all his creatures vnder the Sunne, as wee behold our face in a Christall. For all things are naked, and as it were laid out in an anatomy vnto his eyes, with whome we haue to doe.

Moreouer it is said, that in the midst of Verse 6.
the throne, and round about the throne, were foure Beasts, ful of eies before and behind. These foure Beasts do signifie the Angels of heauen, the inuisible and elect Angels, as it is expounded, *Ezech. 10. vers. 20.* where the Prophet in a vision seeth foure beasts, as it were bea-

ring vp and drawing Gods Chariot of triumph. And at the 20. ver. he saith expressely, that he at last vnderstood they were the Cherubins. The first and tenth chapter of *Ezechisll* being thoroughly looked into doe make this plaine. The reason why the Angels are called by the name of Beasts, is, because in the next verse they are compared to beasts, for their qualities of certaine beasts. They are named foure in number, being otherwise innumerable, because they are likened to foure seuerall beasts.

The Angels are said to haue eyes before and behind, for their great vigilancie ouer the Church, and euery member thereof, and because they are endued with knowledge of things past and things to come: and last of all, because they see and discern almost all actions vnder the Sunne, vppward and downward, backward and forward.

Verf. 7.

And the first beast was like a Lyon, the second like a Calfe, &c.

Here the Angels are compared to foure seuerall beasts: to a Lyon for strength and courage: to a calfe or an Oxe, for seruice and vse: to a Beast hauing the face of a man, for wisdom: to an Eagle, for swiftnesse and readinesse to execute the will of God. And moreouer, because the Eagles soare aloft,
and

and flie a very high pitch, we are giuen to vnderstand; that the heavenly spirits are much in celeſtiall contemplation, and do receiue the knowledge of hid ſecrets and counſels, for they are much aloft about the throne of God, and many high and deepe ſecrets are opened vnto them.

And the foure beaſtes, had each of them ſixe wings about him, and they were full of eyes within; &c. Verſ. 8.

This maketh it very plaine, that by theſe Beaſts are vnderſtood the ſixe Angels, becauſe he aſcribeth vnto euery one of them ſixe wings a piece. For the Angels are deſcribed with wings, both in the firſt and tenth of Ezechiell before mentioned: and alſo in the ſixt chapter of the prophesie of *Iſaias*, where the Seraphins are ſaid to haue ſixe wings a piece; two to couer their faces: two to couer their feete: and two to fly withall; becauſe they haue two wings to couer their faces withall, becauſe they are not able to endure the vnconceiuable brightneſſe and glory of God, for he dwelleth in vnapprochable light. They haue two wings to couer their feete withall, becauſe mortall men are not able to looke vpon the brightneſſe that is in

heauen. For we read that many haue beene astonished and dazeled with the glory and brightnesse of Angels, so glorious creatures are they. They haue two wings to fly withall, to note their prompt obedience & readines to execute the commandements of God, as formerly was shewed. Moreouer, the angels are said to haue wings and to flie swiftly: because God by them doth speedily dispatch many purposes, actions and seruices here below: and for this cause the scripture affirmeth, *that he rideth vpon the Cherubins: that he dwelleth betweene the Cherubins: and that he maketh the clouds his chariots, and walketh vpon the wings of the winde.* For as earthly Kings are in their progresse carried in their most sumptuous coaches, drawne by the most excellent Coach-horses, to dispatch great businesse, and many waightie affaires within their dominions: so the Visions in Ezechie'll do shew that the immortall King is carried most swiftly in his Chariot of Triumph, drawne by the Cherubins, as it were by beasts, to direct and ouer-rule all actions vnder the Sunne. Moreouer, these Angels are said to *be full of eyes within*, to note not on-ly their fulnesse of knowledge, but also their inward sight into all heauenly things; yea, euen such as are most secret and hidde:
for

Verse 8.

for they are of all other creatures most inward with God. None of his Children know so much of his counsell as they.

Furthermore, the Angels are here said to praise God *unceffantly, day and night, saying: ho- ly, holy, holy, Lord God almighty, which was, which is, and which is to come.* Where we may clearely see, that the Angels praise and worshipping God in a burning zeale without wearinelle. For they are not as men, which through their great corruption, are full of dulnesse and wearinelle in Gods worship; but they do alwaies serue him with infatigable desires, and therefore are called Seraphins, because they burne in the zeale of God, and Cherubins, because their delight is to approach neere vnto him, and to be alwaies about his throne; yea, euen in his chamber of presence. They doe double and treble this word (*holy*) & warble much vpon it, because they know full well, that he is righteous in al his waies, & holy in all his workes, and that all his proceedings and iudgements, are euen then waighed in the ballance of iustice & equity, when to mans sence, & the iudgement of reason, they seeme nothing lesse. For his iudgements are as a great depth which mans reason cannot sound. Further, we see that *when*

Verse 8.

these beasts, that is, the Angels, gaue glorie and honor, and thanks to God, &c. the 24. Elders also fell downe before him, and worshipped him that liueth for euermore. Where wee may see, that both Saints and Angels doe ioyntly praise and magnifie GOD, and him alone, *Euen that God that liueth for euermore, euen that God which was, which is, and which is to come;* that is, the eternall and euermore God. For the scripture saith: *Praise him o ye Saints, & praise him o ye Angels that excell in strength. And the 24. Elders cast their crownes before the Throne, saying: Thou art worthy o Lord, to receiue glorie and honour, &c.* Wherein wee see, that all the elect doe emptie themselues of all worthinesse, to haue any glory, acknowledging that their crownes of glorie are Gods free gift, and that the praise thereof belongeth onely to him, and nothing to themselues. And this in very deede is the right manner of worshipping GOD, frankly to ascribe all glorie to him, and all shame to our selues, to giue all to him to whome all is due, and nothing to our selues, which haue nothing; for nothing can be giuen or taken out of nothing.

Now then, to conclude and winde vp this fourth chapter, we doe clearely see the sum and drift of all is, that Heauen doore was opened

opened vnto *Iohn*, and that he was let in, and called vp into the Chamber of presence, by a very loud voice, there to take notice of the future estate of the Church: and that the person which thus called him vp, was the very immortall God himselfe, who is so gloriously described of his throne, his troupes and traines of Saints and Angels, as wee haue heard. And all this is to commend and set forth the authority of this booke, whose Author is so excellent, yea, super-excellent.

CHAP. V.

AFTER this Vision containing the glorie of the diuine Maiestie was shewed vnto *Iohn*, that he might know from what Fountaine this Prophecie was deriued, now in this fifth chapter, is taught and shewed by what meanes, and by whose mediation, the knowledge of such hidden mysteries were reuealed vnto the Church, namely, by the meanes and mediation of Iesus Christ, in whom only the counsels and secrets of God the Father are opened, & made knowne vnto men. For he is the great Prophet and Doctor of the Church, which is come downe from the bosome of his Father, and hath made knowne vnto vs whatsoeuer hee hath receiued of his father,

ther, as he himselfe testifieth. And the Church is commaunded by a voice from heauen to heare him, and him alone.

Verf. 1, 2, 3,
5, 5, 6, 7.

This fifth chapter containeth three things generally. First a description of the booke, which was in the right hand of God.

Secondly, a description of Iesus Christ, which receiueth it at the hand of his Father, and openeth it.

Thirdly, a description of those most glorious praises which are giuen to Christ by the Angels, Saints, and all the creatures in heauen and earth.

verse 1.

I sawe in the right hand of him that satte vpon the Throne, a booke written within, and on the backe side sealed with seauen seales.

By this booke here mentioned, is meant this present booke of the Apocalyps, or Reuelation, as it shall plainly appeare in the next chapter, when we come to the opening of the seauen seales thereof. For the things which fall out vpon the opening of the seuerall seales, doe plainly declare, that all is meant of the particular matters contained in this present booke.

This book is said to be in the right hand of him that sitteth vpon the throne, because all the secrets reuealed in it, come frō the counsell & decree of the most high God, and are ordered

ordred by his meere direction & providēce.

It is called a written booke, to shew that the things contained in it, are so firmly decreed in the counsell of God, that none of them shall faile, but come to passe, and bee fulfilled in their season. They are such as we may write of, as we use to say: and therefore for the certainty of them, they are here saide to be written in a booke,

This booke is said to be written within & without, for the multitude and varietie of matters contained in it. For there were both many and great things which should fall out in the world frō the time that *John* receiued this Prophecie, vnto the end of the world.

This booke is sealed with seauen scales, that is to say, perfectly sealed, because the things contained herein, are counsels and secrets, onely knowne to God, till it pleased him to reueale them to his Church by his sonne. The elect Angels knew nothing of the things written in this booke, before the scales were opened.

And I sawe a strong Angell, which proclaimed verse 2.
with a loud voice; Who is worthie to open the booke, and to lose the scales thereof?

Here is proclamation made to all creatures, that if there were any manner of persons in Heauen or earth, among men or Angels,

Verse 3.

gels, that would take vpon them to open & expound this booke, that they should come forth and shew themselues, and bee very willingly and gladly heard. But alas, the next verse doth shew, that none in heauen or earth was able to open the booke and expound it, whereupon Iohn wept very much, because no man was found worthy to open and interpret this booke.

The cause of Iohns weeping and lamenting, was for feare the Church should be deprived of such profitable & excellent things as hee knew were contained in this booke. Such was his loue to the Church: such was his zeale and care for the people of GOD. An example worthy of all imitation, to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papists and Atheists are of a contrary minde, for they reioyce in the concealing and keeping close of the Scriptures, and are much grieued with the opening and reuealing thereof, because thereby their hypocrisie and villany is detected and discarded.

Verse 5.

Vpon this one of the Elders said vnto Iohn: Weepe not, Behold, the Lyon which is of the Tribe of Iudah the roote of David, hath obtained to open the booke, and to lose the scales thereof.

Here wee see how Iohn is comforted and cheered

cheared vp by one of the Elders, being now very penſiue and ſad, and is willed to plucke vp a good heart, and to bee of good cheare, for he could tell him good newes; to wit, of one that could open & expound this booke, and all the ſecrets in it, & that is Ieſus Chriſt, the great reuealer of ſecrets, and onely expounder of all riddles, and hidden myſteries, as before hath bene ſpoken.

Ieſus Chriſt is here ſaid to be of the Tribe of *Iudah*, becauſe hee is lineally deſcended of that Tribe, according to the fleſh, and his humane nature.

Hee is compared to a Lyon, by alluſion ynto *Iacobs* words in his laſt will and teſtament, concerning *Iudah*, namely, that *hee ſhould couch as a Lyon, and as a Lyoneſſe, & none ſhould ſtirre him.* Hee is fitly compared to a Lyon, for his great and admirable power & ſtrength, for he raigneth and muſt raigne ouer all his enemies, and in the middeſt of all his enemies, yea, till he hath troade all his enemies vnder his feete. He is called the *roote of Dauid*, both here, and alſo in 22. chapter of this booke, verſe 16. becauſe hee ſprung out of *Dauid*, the ſonne of *Iſſai*, as a branch out of his root, as the Prophet did fore-tell, that *a rod ſhould come forth of the ſtocke of Iſſai, and a graſt ſhould grow out of his root.* And the
Apoſtle

Apostle saith, that *Christ was made of the seed of Dauid, according to the flesh.*

Verf. 6.

Then saith Iohn, I beheld, and loe, in the midst of the Throne, and of the foure beasts, and of the Elders, stood a Lamb, as though hee had beene killed, which had seauen hornes, and seauen eyes, which are the seauen spirits of God sent in to all the world.

Here *Iohn* taketh a view and sight of Iesus Christ, from the very midst of the Throne, and of the foure beasts & the Elders. Christ doth not appeare about the Throne, as doe the Saints and Angels, which are but ministers and ministring spirits: but in the very midst of the Throne, and the foure beasts, &c. because hee is God euerlasting, coequall and coeternall with the Father, in whom (as the Apostle saith) dwelleth all the fulnesse of the Godhead, bodily or essentially. And here afterward the same worshippe and honour is ascribed vnto him both by the Saints and Angels, which before is ascribed vnto God the Father.

Christ is here compared to a Lambe, for his innocencie; for the Scripture saith: *Hee was a sheepe; dumbe before his shearer.* Hee is the Lambe of God that taketh away the sinnes of the world. He is the Lambe slaine from the beginning of the world: He is compared to a Lyon, for

for his great and incomparable strength in conquering Hell, Death, and damnation, and all infernall power. And to a Lamb, because hee hath dispatched all this vpon the Crosse, by the sacrifice of himselfe once offered: for he neuer did more liuely shew forth his Lyon-like power, then when he was as a Lamb slaine and sacrificed vpon the Crosse.

This Lambe Christ, is here said to haue *seauen hornes*, which signifie his manifold power, or fulnesse of power, or perfect power, according as this metaphor or borrowed speech of horne is vsually so taken in all the Scriptures. This Lambe is also said to haue *seauen eyes*, which are interpreted to bee the seauen spirits of God: that is, the manifold graces and gifts of the Spirit, which hee giueth vnto his Church. Now then to conclude this point, for as much as the number of seauen in this booke is a number of perfection, and alwaies noteth perfection, therefore by Christs seauen hornes, and seauen eyes, we may, and that soundly, vnderstand his perfect power, and his perfect sight and knowledge in all things. For his seauen eyes are so taken in the third chapter of the Prophesie of *Zacharie*, where it is said: *Vpon one stone shall be seauen eyes*. Meaning, that Iesus Christ, the corner stone of the church, should

should bee full of eyes, to looke out for the good of his Church, and to giue light to all others; for he is the life & light of the world.

Verse 7.

And hee came and tooke the booke out of the right hand of him that sate vpon the Throne.

Here Iesus Christ taketh the booke out of his fathers hand, purposing both to open it, and expounded it, for hee is the onely expounder of the law, and the best interpreter of his Fathers will.

verse 8.

Hereupon it is said, that *the foure beasts, & 24. Elders fell downe before the Lamb*, to testifie their thankfulness and inward ioy and reioycing, that the sonne of God would take vpon him this office, which none other would or could performe.

Moreouer, by their falling downe and worshipping him, they doe plainly testifie, that hee is God ouer all, to bee blessed for euer. For otherwise the Angels of heauen, both Cherubins and Seraphins, would not thus fall downe, and worshippe him, ascribing vnto him, both deitie and diuine honor. Consider then how great he is, of whom it is said: *Let all the Angels of God worship him.*

Psal. 97. 7.

verse 8.

Moreouer, these Angels and Saints are said to *haue euery one harpes and Golden viols, full of Odours, which are the prayers of the Saints.*

These

These harpes doe signifie the sweet concent and harmony both of men & Angels, in sounding forth the praises of the Lambe: for herein the whole church both militant and triumphant do accord and tune together, as *many harpers harping with their harpes;* Apoc. 14. 2. as it is written also in another place.

Hereby also they do plainly testifie that inward peace and spirituall ioy, which all the faithful haue through Christ, which is more sweet and delightfome to the soule, then any musicke is vnto the eares.

The viols full of odours, are expounded to bee the prayers of the saints, which are therefore compared to odours, because they smell sweete in the nostrils of God, and are more fragrant then any nosegay or perfume whatsoeuer: for he taketh great pleasure in the prayers of his people; especially when they come out of golden viols, that is, sanctified hearts & consciences for euery sanctified heart is a Golden heart in the sight of God; & euery regenerate conscience is a Jewell of price, guilt with Gold, and enameled with pearle. For this cause the holy man *David* wisheth earnestly that his heart might be so renewed & cleansed inwardly, that his prayer might be directed as incense in Gods sight, & the lifting up of his hands as a sweet smelling sacrifice. Psal. 141. 2.

G

Further-

Furthermore, *these Saints and Angels do sing a new song.* That is, they do sing to the praises of the Lambe with renewed affections, and vnwearied desires. Their inward ioy continueth alwaies fresh and Greene as the Bay-tree: They neuer wither or waxe weary of the seruice of God: Their song is euermore new, and therefore euermore delightfome. For the more new any thing is, the more pleasant & delectable: for men are not affected with old, but altogether with new things.

Now then, Iesus Christ hauing taken this booke into his hand to open and expound, is applauded vnto by the generall consent and voices of the whole church: for say they, *Thou art worthy to take the booke, and to open the scales thereof.* Wherein they do all with common consent, giue their voyces vnto Christ, acknowledging him to be the onely fit person in heauen or earth, to take vpon him this function of opening a booke so closed, so clasped, so shut, so sealed, and they do yeeld a reason of their proceedings, because (say they) *thou wast killed, and hast redeemed vs vnto God by thy blood, out of euery kindred and tongue, and people, and nation.* Meaning hereby, that he was put to death, to pay the price of our redemption, in whome all the beleeuers, both of the Iewes and Gentiles are saued. Their reason

reason then is this: he that hath died, and risen againe, and is now exalted farre aboue all principalities and powers, &c. is the most fit instrument to open and interpret this booke, but thou ô Christ the Lambe of God, art such a one, therefore thou of all others art most meete to take the matter vpon thee, and to enter into this businesse. Further, they amplifie their reason thus: that he hath made vs of slaves and seruants, Kings: and Veiſt. of prophane persons, Priests vnto the most high God. And last of all, that we shall raigne vpon the earth. Not meaning heereby, that we shall raigne as earthly kings, or onely inioy an earthly kingdome. For out of all doubt the saints shall raigne with Christ in the heauens for euermore. But here is mention made of raining in the earth, because after this life, Gods Children shall haue the fruition and inheritance both of heauen and earth: that is to say, that new heauen and new earth, where- in dwelleth righteouſneſſe: for the heauens and the earth being redintegrated and purged from corruption, shall be the portion of the Saints, and the habitation of the elect, for euermore. Pet. 3. 12.

After all this, John heareth the voice of innumerable Angels beside the foure beasts. That is, the Cherubins and Seraphins, or chiefe

Vers. 12.

Angels; that is, Angels deputed to chiefe offices, round about the throne, which all with a loud voice do acknowledge the Lambe which was killed, to be worthy of all honour, glory, and praise, &c. And not onely these innumerable Angels, being 20. thousand times ten thousand, but also all other creatures both in heauen and earth: as the Sun. Moone, & stars, the fishes in the Sea, and the beastes in the earth, do all in their kind sing the same song, acknowledging all honour and glory, praise and power, to belong vnto him that sitteth upon the throne, and vnto the lambe, for euermore. For although the creature is as yet subiect to the bondage of corruption, and therefore groweth and trauelleth in paine, waiting when the Sonnes of God shalbe reuealed, yet it standeth in assured expectation of restitution to liberty and incorruption; and therefore here all the creatures doe praise the Lambe for that restauration which they do so longly and wishly looke for. *And the foure beasts said, Amen.* That is, they do subscribe to those praises which the creature yeeldeth to their Creator. And not onely the Angels do subscribe and consent vnto it, but the 24. Elders also, who fall downe, and worship him that liueth for euermore. So that the Lamb is praised and worshipped of all hands, both of
men

vers. 13.

men and Angels, and all other creatures, as God euerlasting, and blessed for euermore.

CHAP. VI.

IN the fourth chapter we haue heard the description of God the Father, which holdeth the sealed booke in his right hand. In the fift chapter we haue had the description of Iesus Christ, the opener and interpreter of this seuen sealed booke. Now in this sixth chapter we are to vnderstand of the matter and contents of this booke, & of the strange accidents and euent which followed vpon the opening of euery seuerall scale. For in this chapter, 6. of the scales are opened by the Sonne of GOD, and the Mysteries thereof disclosed vnto *Iohn*, that he might declare them to the Church, for the comfort and instruction thereof.

This chapter containeth sixe principall things, arising from the seuerall opening of the sixe scales, and they are these:

The spreading of the Gospell.

Great persecutions following therupō.

Famine.

Pestilence.

Complaints of the Martyrs.

Fearefull vengeance vpon the world

for shedding the blood of Gods

Saints.

vers. 1, 2, 3, 9

4, &c.

Vers. 1.

After, I beheld, when the Lambe had opened one of the seales. & I heard one of the foure beasts say, as it were the noise of thunder: Come and see.

Now, after all these former matters, Iohn did very intently fixe his eye vpon the Lambe, being now about to open and vnclaspe the first seale of the booke, and all one the sudden he was admonished and stirred vp by one of the Cherubins, that he should draw neere & come vp, and take knowledge of these great and important matters, which were now to be revealed vnto him. And to the end that he might be thoroughly awaked, and stirred vp to attention in so waighy matters, it is said, that the voice of the Angel which spake vnto him, was like the voice of a thunder: So that thereby Iohn was thoroughly rowfed, fitted and prepared, to receiue these heauenly visions.

verse 2.

Therefore I beheld, and loe, there was a white horse, and he that sat on him had a bow, and a crowne was giuen vnto him, & he went forth conquering, that he might overcome.

Iohn keeping his eye steady vpon the Lambe, hauing now opened the first seale, doth in a vision see a white horse, &c.

By this white horse, is meant the ministry of the word of God, and the first preaching

ching of the Gospel by Christ and his Apostles, and their successours in the Primitiue Church. *The white horse* is taken in this sence in the 19. chapter of this Prophecie; where our Lord Iesus being vpon this white horse, beateth downe all his enemies before him: For who is able to resist his word, and the ministrie of it?

In the first chapter of the Prophecie of *Zac'hari*, our Lord Iesus purposing to build vp his Church, beeing in a very ruinous estate after the captiuitie, is brought in by the Prophet one horse-backe, both for the redifying of his Church, and also for the punishment of the Babylonians, his enemies, and the enemies of his people. In the 45. Psalme the Church, the spouse saith thus to her beloued Husband Christ: *Gird the sword* Psal. 45. *upon thy thigh, o thou mighty one, the sword of thy glory and comely beauty, and with thy comely beantie ride on prosperously for the businesse of truth, and of meeke righteousness, &c.*

Now in all these places of the Scripture, we doe plainly see, that when Christ goeth about either to broach his Gospel, or build vp his Church, or to be reuenged on the enemies thereof, hee is brought in on horse-backe. And this doth strongly confirme and warrant this exposition, seeing it is not any

imagined sence, or new device of mans braine, but such a sence as other places of Scripture will very fully beare out.

Moreouer, if we do seriously consider, and deeply weigh the purpose and intendment of the holy Ghost in all this, it will not a litle helpe and further this exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time to the ende of the world. For this Prophetic serueth to *shew vnto Iohn the things that must shortly come to passe,*

Now, we all know by blessed experience, that the first estate of the Church did consist in the preaching of the Gospel by Christ and his Apostles: and therefore this must needes be vnderstood of that time and estate of the Church. For Iesus Christ is hee that sitteth vpon this white Horse, that is, by the ministry of his Gospel hee conquereth and subdueth the nations vnder him.

There may bee three reasons alledged why this horse is saide to bee of a white colour. First, because the doctrine of the Gospel which was preached by Christ, and his Apostles, was pure and sincere, beeing without all spots and blots of error and heresie. For the white colour in the Scripture doth signifie purity, sincerity, innocency, ioy, glory, and beauty.

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Secondly, because the doctrine of Christ and his Apostles, was full of ioy and comfort: As it is said of *Samaria*, after Phillip had set the Gospel abroad there, *(that there was great ioy in that City.*

Thirdly, because the ministry of Christ and his Apostles was very glorious & beautiful, as it is written: *How beautifull are the feete of them which bring the glad tydings of peace, &c.* And againe, *with thy comely beautie* Psal. 45.
ride on prosperously, for the businesse of truth, &c.

If any man demaund a reason of Christs sitting on horse-backe, and riding forth on horse-backe: I answer, that it doth most fitly represent that marueilous swiftnesse wherewith the light of the Gospel should be carried and spread; not onely throughout all *Iudea, Samaria, and Galile*, but also throughout all the kingdomes of the world. For it is not a wonder, to consider how swiftly, and as it were on horse-backe, and also how farre ouer the heathen nations, within a few yeares after Christs ascension, the doctrine of the Gospel was preached, and of multitudes embraced. He rode forth indeede prosperously and swiftly vpon this white Horse, euen the ministrie of the Gospel, for the businesse of truth, and of meeke righteousness; and his right hand wrought fearefull things, as saith the Psalmist.

More.

Moreover, it is here said, that *Iesus Christ hath a bowe in his hand*. And in the 45. Psalm, from whence it seemeth all these phrases and speeches are borrowed, he is said to haue *sharpe arrowes in his hand*, whereby he pierceth the heart of his enemies.

Heb. 4.

Now his bow and arrowes doe signifie the piercing power of the Gospel, whereby the world hath beene subdued vnto Christ. For all the arrowes of the Gospel which Christ shooteth out of this bowe, which is euen the tongue of his ministers, doe sticke in the hearts of men; yea they pierce into all the secret places of the soule. For the ministry of the Gospel is *lively, and mightie in operation, sharper then any two-edged sword, and entereth through, euen vnto the deuiding asunder of the soule and the spirit, of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart*.

Here is yet further mention made of a Crowne which was giuen vnto Christ, and that *he went forth conquering that hee might overcome*.

This crowne signifyeth the victory which he getteth ouer the world with his bowe and arrowes. For the Psalmist saith: *By thy sharp arrowes in the hearts of the Kings enemies, the people shall fall vnder them*.

Wee

We read in the second of the Acts of the Apostles, that 3000. of the Kings enemies were at once shotte thorough with his bow, and these arrowes, and did fall vnder him. We read of many other at other times, and in other places. For the Apostle saith plainly, *that the weapons of our warfare are not carnall, but spirituall, mighty, through God to cast downe holds, casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captivity euery thought to the obedience of Christ.* 2. Cor. 10.

Thus we see how Christ and his Apostles and all their true successors riding vpon this white Horse which is the ministry of the Gospel, haue gone ouer all the world, conquering and ouercomming.

I am not ignorant that some do expound this otherwise : but my purpose is not to meddle with other mens opinions, & iudgements, but to set downe that which God hath giuen me to see, and which in mine own conscience and perswasion, I suppose to bee the truth, referring all to the iudgement of the Church, and such therein as are indued with the spirit of God. For *the spirit of the Prophets is subiect to the Prophets.* And bee it knowne vnto all men, that my chiefe indeauour throughout this whole booke, shall bee
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to seeke the sense, that is, and not the sense that is not: to meddle onely with truth and let fallshood goe.

verse. 3.

And when he had opened the second seale, I heard the second beast say, Come and see.

As before at the opening of the first seale, so now againe at the opening of the second seale, *Iohn* is called vpon by another Angell to giue attention: and so afterwards at the opening of the third and fourth seale. Whercin we may obserue the heauines and drowinelle of mans nature in all heauenly things, which is euermore ready to linke and fall asleepe, except it bee awaked by many meanes, and stirred vp by speciall grace.

verse 4.

And there went out another horse that was redde, and power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.

This redde Horse, representeth the cruell persecution, and bloody Warres which followed the preaching of the Gospel. For the red colour in the scripture, doth note blood, cruelty, and Warres. The rider vpon this Horse is the diuell himselfe: for who but he and his instruments delight in blood, persecutions, and warres? He hath power giuen him to take peace from the earth, (for hee could

could haue no power except it were giuen him) and to this purpose a great sword was giuen him, to murther and kill withall.

And all this is to be vnderstood of the state of the Church vnder the tenne great persecutions, raised vp against it by the persecuting Emperours, *Domitian, Traianus, Nero, Antoninus, Decius, Dioclesian, Maxentius, Licinius*, and other cruell tyrants, euen vntill the times of *Constantine the great*. Stories do report, that these cruell persecutors did in most sauage and horrible manner, torture, torment, and shead the bloud of innumerable multitudes of Gods people. So that as the first estate of the Church, vnder the preaching of the Gospel, was ioyfull & peaceable: So this second estate of the Church, vnder such outrageous persecutions, was troublesome and tragicall: and yet for all that, in the middest of all these swords, bloud and flames of persecution, the Church did still preuaile and encrease. *For the bloud of the Martyrs is the seede of the Gospell.* And the Church oftentimes beeing sowne in the blood; yet springeth vppe, and groweth in bloud. And as for the cruell and bloud-sucking Emperours, which could not endure the light of the Gospel, but stroue by tyranny to suppress it, the iust God which taketh
venge-

vengeance of al iniquity, and specially of the persecution of his children, was euen with them well enough: for he gaue them ouer, some to bee slaine in the warres, some to bee tortured with horrible diseases, some to bee poisoned, some to bee murdered, and some to murder themselues. Thus did God the auenger, shew himselfe from heauen as the stories report, and pay home to the full these blood-suckers of his Church, making them examples of his Wrath, and spectacles of his vengeance to all nations.

verse 5.

And when he had opened the third seale, I heard the third beast say; Come and see. Then I beheld, and loe a blacke horse, and hee that sate on him, had ballances in his hand, &c.

By the blacke horse, famine, and dearth is signified; for the blacke colour, is a mournefull and sad colour: and what maketh men more peniue and sad, then famine and extreame hunger. For it is a thing vntollerable: and therefore the holy Ghost saith;

Lam. 4 9.

They bee better that are killed with the sword, then they that die of famine. He that sitteth on this horse hath a ballance in his hand, which signifieth great penury and scarcity of all things, but specially of victuall: in so much that men must bee pittanced and stinted in their victuals, and their bread and drinke must

must bee deliuered out by weight and measure, as it saith in strait and sore sieges of citties, when victuals waxe scarce. This is it that God threatneth in Leuit. 26. and Ezech. 4.5 that he would breake the staffe of bread, and that ten women should bake in one oven, and deliuer bread by measure.

Now to declare the grieuousnesse of this famine, a voice commeth from the Throne, and from the Angels, that *a measure of wheat* verse 6. *should be for a penny, and three measures of barley for a penny*: the measure here spoken of is a *Chenix*, which somewriters say, was so much as would serue a man for bread-corne for one day. And the Romane penny vnder *Dominian*, was alwaies seauen pence of our money. And at that time the laboring-man did worke for a penny a day, which would doe little more then buy him bread-corne. How then should his wife and children doe? Whereas it is said: *Wine and Oyle hurt thou not*, I take it that it should rather bee translated, *In Wine and Oyle thou shalt not doe vniustly*: as the word will beare it. And the sense is, that in the state of corne and victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreame scarcity.

Now, all this is to be vnderstood of that
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most grieuous famine which we read to haue bin about the yeare of our Lord, 316. and sundrie times afterward. And all this for the contempt of the Gospel preached by Christ and his Apostles vpon the white horse, and the murdering of Gods Saints by him vpon the red horse, and his instruments. So grieuous and fearefull a thing is the contempt of the Gospel, and the persecuting of the Saints. And God did most iustly cause the world to smart for it, and maketh them with sorrow enough to feelee the punishment of the Gospel reiected.

Verf. 7.

And when he had opened the fourth seale, I heard the voice of the fourth beast say: Come and see.

verse 8.

And I looked, and behold a pale horse, and his name that sate on him was Death, and hell followed after him, &c.

This pale horse signifieth the pestilence and other contagious diseases, which God most iustly brought vpon the world for the contempt of the Gospel, and the murdering of Christ and his Apostles, and as I noted before out of the Scriptures, that when GOD commeth either in mercy or iudgement, he is said to come on horse-backe, to note his expedition, and swiftnesse, both in the one and the other: so, as before Christ is vpon the white horse, the diuell vpon the
redde

red horſe, famine vpon the blacke horſe: ſo here death and hell are ſaid to be vpon the pale horſe: for peſtilence and death maketh men looke pale: but being dead, he ſaith hell followed. For aſſuredly hel doth alwaies follow the death of the body, excepting thoſe onely whome Chriſt hath deliuered from hell and damnation by the power of his death.

Thus then it is: the red Horſe with blood, the black Horſe with famine, the pale Horſe with peſtilence, haue power giuen them ouer the fourth part of men to murther, kill, and ſlea, as all ſtories do ſhew, that for the reiecting of Chriſt and his Goſpell, theſe plagues were carried as it were on horſe-back, ouer a great part of the world. Now as touching this famine and peſtilence which fell out vpon the opening of the third & fourth ſeales, they are to be referred vnto thoſe times eſpecially, wherein the Hunnes, Gotths, and Vandales, and other Barbarous Nations which were the waſters of the World, did waſt and decay the Roman Empire both farre and neare. Wherevpon grew this famine, ſcarſity, and peſtilence, and ſtraunge diſeaſes heere ſpoken of, about ſome 300. yeares after Chriſt, and ſome-what more.

And when he had opened the fiſt ſeale, I ſaw vn-

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der the Altar the soules of them that were killed for the word of God, and for the testimony which they maintained, &c.

Heere is discovered the state of the Martyrs after this life, and the condition of the spirits of all iust and perfect men. For whereas it might be demaunded, what became of all those heapes & multitudes of men which were slaine for the testimony of Iesus in the ten great persecutions: it is here answered, that they were vnder the Aultar. *Iohn in a vision seeth them vnder the Aultar.* That is, vnder the mercifull protection of Christ in heauen, who for them and for vs all, was made both Aultar, Priest, and Sacrifice. This Aultar Christ, is after ward called *the golden Aultar, which is before the throne of God.* So then it is cleare, that the soules of the Martyrs were with Christ in glory. For he saith to his disciples: *Where I am, there shall you be also.* And in another place he saith: *If I were lift up from the earth, I will draw all men vnto me, that is, all beleeuers.* Then it followeth, that the soules of these iust and righteous men were in Paradise, and in *Abrahams* bosome, which is the very port and hauen of saluation. For although the persecuting Emperors, & other tyrants of the earth, had power to kill their

Chap. 8. 3.

Ioh. 14. 3.

Ioh. 12. 32.

their bodies, yet had they no power ouer their soules, as our Lord Iesus affirmeth.

And they cried with a loud voice, saying: how long Verse 10.

Lord holy and true, dost thou not iudge and avenge our blood on them that dwell upon the earth?

Here we see plainly, that the soules of the Martyrs doo very vehemently cry for vengeance vpon these cruell tyrants which shed their blood. Moreouer, they cry for it speedily, & seeme to be impatient of delay. But it is to be obserued, that they do not this in any hatred, or priuie desire of reuenge, in respect of any wrong or cruelty shewed to them; but in a very loue and burning zeale of the Kingdome and glory of Christ, and whatsoeuer desire they haue, it is wholly to that end. Wherefore they are here vnder a figure brought in crying for vengeance, rather to expresse what iudgment of God tarrieth for the cruell persecutors, then to shew what minde they beare towards them. For it is indeede their cause that cryeth for vengeance. And as *Abels* blood: so their blood cryeth aloud in the eares of the Lord of Hostes for reuenge.

Moreouer, we may not imagine or gather out of this loud crying of the Martyrs in

heauen, that they haue any disturbance, impatience, disquietnesse, or any discontentment there. But this they do in a feruent desire of that fulnes of glory, which they assuredly hope for and looke for in consummation of all things, when both their soules, and bodies shall bee ioyned together.

Vers. 11. *And long white robes were giuen vnto euery one; and it was said vnto them, that they should rest for a little season, untill their fellow seruants and their brethren which should be killed euen as they were, were fulfilled.*

These white robes doe signifie that honour, glory, and dignity, whereunto not onely the Martyrs, but also all other faithfull belecuers are aduanced in the chambers of peace: for so white robes are to bee vnderstood in sundry other places of this booke. And this doth plainly proue, that the Martyrs were now in glory with Christ,

Now as concerning the answer to their complaint and cry, it was this, that they should be content, and haue patience for a little season, (for the time remaining, to the end of the world, was but a day with God, and as a moment in comparison of eternity) and the reason of the delay is yeelded, which

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is this, that there were numbers of others, their brethren in the world, which should be martyred and slaine for the truth, as well as they vnder the great Antichrist of Rome, and the bloody Turke, at and vpon the opening of the seuenth seale. And therefore in consideration that the most wise God had decreed and fore-determined with himselfe in most secret and hid counsell, to bring multitudes of others to glory by the same way and meanes, that they themselues were brought, that thereby in the meane time being so short a time, they should rest satisfied and contented. And hereby the way, wee see what stayeth the comming of Christ vnto iudgement; namely this, that the number of his Martyrs and Saints, and all such as he hath chosen vnto life, are not yet accomplished.

And I beheld when he opened the sixth seale, & lo there was a great earth-quake, and the Sunne was as blacke as sackcloath of haire, and the Moone was like blood. vers. 12, 13, 14.

And the starres of heauen fell vnto the earth, as a figge-tree casteth her greene figges, when it is shaken of a mighty wind.

And heauen departed away as a scrole when it is rolled, and euery mountaine and Ile were mooued out of their place.

Vpon the opening of this sixt seale, very dolefull and fearefull things which doo follow: As earth-quakes, the darkning of the Sunne, the obscurity of the Moone, the falling of the Starres, the rolling together of the Heauens, the remoouing of Mountains and Iles out of their places, the howlings & horrors of Kings, captaines, and other great porentates of the earth, which all are things very terrible and fearefull to behold: and all these do represent and figure out vnto vs the most fearefull tokens of Gods high displeasure & most heauy indignation against the wicked world. Very grievous things fell out vpon the opening of the 2. 3. & 4. scales: but they are far more grievous which follow vpon the opening of this sixt seale: for this 6. seale containeth an aggrauation & encrease of all the former iudgements. For now after the cry of the Martyrs for vengeance, God the auenger of the blood of the righteous, doth shew himselfe from heauen, & declare his wrath in more fearefull manner then before, euen to the great astonishment of al the creatures in heauen and earth. So horrible a thing is the shedding of the blood of the Christiāns. For now we see plainly, that God heareth the cries of his Martirs, & cometh as a Giāt, or as an armed man, to take vengeance
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of all their enemies. For *Pr:ious in the sight* Psal. 116.35
of the Lord, is the death of his Saints: and he is
 much moued with the cry of their blood,
 as heere we see. And therefore now threat-
 neth to hold a generall Assises, wherein hee
 wil make inquisition after blood, & arraigne
 and condemne all such as are found guiltie
 thereof: according as the persecuting Empe-
 rours and many others, did finde and feele
 by wofull experience. For if God be angry
 but a little, who may endure it?

Now, although the Stories doe re-
 port, that in those daies, which was a-
 boue 300. yeares after Christ, there were
 many great and fearefull Earth-quakes
 in diuers nations and citties of the World;
 yet it is apparant, that the Earth-quake
 heere spoken off, cannot be taken literally,
 nor any of the rest here mentioned. For
 there was neuer any time, neither is it men-
 tioned in any Chronicle, that euer the
 Sunne was as blacke as sack-cloath of haire;
 or the Moone turned into blood; or the
 Stars fell from Heauen; or the Heauens
 rolled together like a scrole; or that Moun-
 taines and Ilands were moued out of their
 places. Therefore of necessity all this must
 bee vnderstood metaphorically; that is, that
 God did in so strange & fearefull a manner

manifest his wrath from heaven by tumults, commotions, seditions, and alterations of Kingdomes, as if these things of the Sunne, Moone, and starres, had beene visibly represented to the eye. An Earth-quake in this booke, and other bookes also of the Scriptures, doth by a borrowed speech signifie commotions of common-wealths, troubles, tumults, vprores, and great alterations of states & kingdomes. The darkening of the Sun, Moone, & Starres, and rolling together of the heauens, doe by a metaphor in the Scriptures, signifie the wrath of God; which they beeing not able to endure, are said here to blush at, to couer themselves, to hide themselves, to bee ashamed of themselves, to remooue out of their places, no more to doe their offices, &c. For as birds doe hide themselves, & thrust their heads into bushes when the Eagle commeth abroad: And as all the Beasts of the Forrest doe tremble and couch in their dens when the Lyon roareth: And as that subiect doth hide himselfe, and dare not shew his head, with whom the king is displeased; So here it is said, that the whole earth doth tremble, & all the celestiall creatures are amazed & confounded with beholding the angry face of God against the world, insomuch that they do as it were draw

a canopy ouer them, hide themselves vnder a cloud, and surcease to do their offices.

The darkning of the Sun and Moone, is taken in this sense in the second of *Joel*, and also in the second chapter of the Acts of the Apostles. For there God promising and fore-telling, that in the last daies hee would abundantly poure forth of his spirit vpon all flesh (which is to be vnderstood of the plentifull preaching of the Gospel in the Apostles time, and the abundance of grace that was giuen with the same) addeth, that for the contempt of so great grace and mercy, hee would shew wonders in heauen aboue, and tokens in the earth beneath. Bloud and fire, and the vapour of smoake; the Sun shall be turned into darkenesse, and the Moone into bloud, before that great and notable day of the Lord come. The meaning of the Prophet is, as *Peter* also doth expound it, that Act. 2.
God from heauen will shew such apparent signes of his wrath against the world, that men should bee no lesse amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Christ and his Gospel, were most miserably destroyed by the Romanes.
Euen so here, vnder the opening of the sixth seale God doth threaten, that for the
murde.

murdering of his sonne Christ, and his Apostles, and innumerable Christians, he would bring strange iudgements and extraordinary calamities vpon the world, according as all stories do shew, that those times were full of blood-sheds, commotions, famines, pestilence, and miseries of all sorts. I am not ignorant, that the darkning of the Sunne and Moone, and the falling of the starres from heauen, are sometimes in this booke put for the obscurity and corruption of pure doctrine, and the falling away of the Pastors of the Church from their sincerity & zeale. But in this place the circumstances will not beare that sense: First, because here the darkning of the Sun & Moone, &c. is ioyned with an Earth-quake, the rolling together of the heauens, & the mouing of Mountaines & Ilands out of their places, which argueth a most horrible confusion and concussion of all things. Secondly, because afterward in the 8. chapter hee doth of purpose speake of the corrupting of pure doctrine, and the falling away of the Ministers, referring it to that chapter, as his proper place. Thirdly, because the kings and captaines of the earth here immediately mentioned, would neuer haue bin cast into any such perplexities and horrors vpon any corruption of doctrine
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and the ministry, as here wee read of. For commonly men are not any whit touched or moued with that, or such like things. Last of all, because the scope and drift of the holy Ghost, vnder the opening of this sixt seale, is to describe corporall, not spirituall; visible, not inuisible iudgements. For hee doth orderly, and of purpose handle them in the next chapter.

Now, whereas it is said in the last three verses, that *the Kings of the earth, and the great V. 15. 16. 1. men, and the rich men, and the chiefe Captaines, and the mightie men, and euery bond-man, and euery free-man, hidde themselves in denes, and amongst the rockes of the mountaines, and said to the rockes and mountaines, fall on vs, &c.* the sense and meaning of all is this, that these visible iudgements should bee so horrible and extraordinary, that all sorts of men then liuing vpon the face of the earth, should euen with themselves buried quicke, or that they might run into a mouse-hole or awger-hole, to hide themselves from the wrath of the Lamb. For beeing both outwardly terrified with these sensible iudgements and inwardly griped and tormented with the fury of their owne consciences, they were at no hand able to endure it,

CHAP. VII.

THis Chapter doth wholly appertaine vnto the opening of the sixt seale. It sheweth generally how God in the midst of all the broiles which hapned vnder the opening of the sixt seale, yet did preserue his Church, and mercifully prouide for his owne people.

This seauenth chapter may very fitly bee deuided into three parts.

First, it sheweth, that as God did most fearefully punish the world with visible and sensible iudgements, as wee haue heard before: so now hee would set vpon them with inuisible and spirituall plagues, which are of all other most grievous and intolerable.

Secondly, it sheweth the state and condition of the Church militant here in earth, as before was shewed vnder the opening of the fift seale, the state of the Church triumphant in the heauens; namely, that it is sealed and set in safety from all dangers.

Thirdly, it sheweth the blessed and happy estate of all Gods elect, and their frequent praises and zealous worshippe of God, who thus mercifully did prouide for their security

security in the midst of greatest perils and extremities.

And after that, I sawe foure Angels stand on the foure corners of the earth, holding the four winds of the earth that the windes should not blowe on the earth, neither on the sea, neither on any greene tree. verse 1.

These foure angels are angels of darknes, or foure diuels which is prooued by this reason, that they hold the foure windes from blowing on the Earth: that is, stop the course of the Gospel, which is a spirituall plague.

They are said to stand vpon the foure corners of the earth, because power was giuen them to plague not some one or two countries, but the Vniuersall world, both East, West, North, and South.

The blowing of the windes, doth very fitly represent the preaching of the Gospel, and that heauenly inspiration and breathing of the holy Ghost which goeth with it. Winde is so taken, *Ioh. 3.* where our Lord Iesus saith; *The winde bloweth where it listeth, &c.* So is euery man that is borne of the spirit. And againe in the 4. of the *Cantic.* in these words; *Arise ô North, and come ô South and blow on my garden, that the spices thereof may flow out.* Where it plainly appeareth, that the Church craueth the inspiration of the spirit, that

that her fruites may abound: For what can be meant by these windes which she wisheth to blow vpon her garden, but the heauenly breathings of Gods holy spirit and word. It followeth then, that if the blowing of the windes in the Scriptures do signifie the breathing of Gods grace, and holy spirit, that the stopping of the winds by areason of the contraries doth here signifie the stopping of the same, and the deprivation of all heauenly blessings. So that it is cleare, that a spirituall plague is here represented, which also is the more apparant, because heere is such special *proviso* and care had for the Churches safety, that it might not bee infected with this spirituall contagion. Now all this doth plainly fore-prophecie, not onely the stopping of the course of the Gospel: but euen the vtter taking of it away from the world, for their great contempt thereof, and the horrible murdering and massacring of all the true professours of it: according as it came to passe afterward in the preuailing first of heresies, and afterward of the popish and Mahometish religion, as in the two next chapters following shall plainly appeare.

verse 2.3.

And I saw another Angel come vp from the East, which had the seale of the living God, and hee cried with a loud voice to the foure angels, to whome

whome power was giuen to hurt the earth and the sea, saying:

Hurt yee not the earth, neither the sea, neither the trees, till wee haue sealed the seruants of our GOD in their fore-heads.

This Angel is Iesus Christ, who by the prophet is called the *Angel of the couenant*. That Angels do represent and sustaine the person of Christ their head, is so common and vsuall a thing in the Scriptures, that I shall not neede to stay in it.

That this Angel is Christ, it doth plaine-ly appeare by the things here attributed vnto him, which can agree to no other. First in that he hath the seale of the liuing God (which is the spirit of adoption) to set vpon all the elect, for he is the only keeper of this great seale, and this priuie seale. Hee onely hath authoritie to set it vpon whom he will.

Secondly, because he is said to come *vppe from the East*: that is, he is the onely sonne of righteousness which ariseth vpon his Church euery morning, and with his bright beames expelleth all darknes frō it. According to that of *Zacharias* in his propheticall song: *Through the tender mercy of our God the Luk. 1. 78. day spring from on high hath visited vs.*

Thirdly, because he holdeth a soueraignty and command ouer the diuels: for hee chargeth

chargeth them heere to stay their hands from doing any hurt, till hee had provided for his elect.

verse 2.

Whereas it is said, that power was given to these diuels to hurt the earth, the sea & the trees: that is, the number of reprobates, wee may note, that the diuels haue no absolute power, but onely by permission: as appeareth in this, that they could neither touch *Iob*, nor enter into the heard of swine, without licence.

Iob. 1.

verse 3.

Whereas it is said, Till wee haue sealed the seruants of our God in their fore-heads, it doth plainly shew that the punishments of the wicked are deferred till prouision bee made for the elect. The floud came not vpon the olde world till Noah and his familie were receiued in to the Arke. The Angels destroyed not Sodome till Lot was set in safetie. The plaguing Angel spared the first borne of Egypt, till the postes of the Israelites houses were sprinkled with the blood of the paschall Lamb. The sixe Angels are sent to destroy Ierusalem, are charged to stay the execution, till the seruants of God were marked in their fore-heads.

Ezec. 9.

All these examples do manifestly declare what tender care the Lord in all ages hath had of his owne people, that they might bee deliuered and set in safetie in the midst of
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all extremities. Euen so here wee see that God is very carefull, that his owne children might not be infected with those damnable heresies, which now already vpon the stopping of the course of the Gospel beganne to be hatched, and afterward did spring and grow vp in the Church both thicke and three-fold.

And I heard the number of them that were sealed, and there were sealed an hundred forty and foure thousand of all the Tribes of the Children of Israel: of the Tribe of Iudah were sealed: twelve thousand, &c. Vers. 4.

Now *John* heareth the number of them that were sealed, and hee reckoneth vp the whole Church militant consisting both of the Iewes, and Gentiles: He saith, that of the Church of the Iewes there were sealed 144000. Wherein he putteth a certaine number for an vncertaine, and a definite number for an indefinite; for his meaning is not that there were iust so many, and neither more nor lesse sealed: but this number doth arise of twelue times twelue, in that hee saith of euery Tribe *twelue thousand*: for twelue times twelue thousand make a hundred forty and foure thousand. Neither yet may we thinke, that of euery tribe there were an equall number sealed, not more nor lesse of one tribe then another,

nother, but this number of twelue, is vsed as the perfect and full number; in as much as the Church of the Iewes was founded vpon the twelue Patriarkes: vnto which our Sauour had respect, when for to gather the dispersed and lost sheepe of the house of *Israel*, he chose twelue Apostles.

Now here we are to obserue, that notwithstanding the horrible persecutions and calamities which fell out vpon the opening of foure of the seales, yet God had his Church euen of the Iewes, which in the iudgement of reason, a man would haue thought long ere now, had bin vtterly extinct & abolished. But the Apostle saith: *God hath not cast off his people which he hath chosen: that is, vtterly cast them off.*

It is therefore a most sure and certaine position in diuinity, that God hath alwaies his; that is, in all ages, in all times, in all places, in all countries, euen in the midst of all troubles and flames of persecution, yet God hath his hid & inuisible Church euen vpon the face of the earth. As it was in the daies of *Elias*. As was in Christs time, when *the shepheard was smit, and the sheepe scattered*. And as it was in the daies of the great Antichrist, as afterward we shall see.

Moreover, it is to bee obserued, that in
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the enumeration of the 12 Tribes, the Tribe of *Dan* is left out, and the Tribe of *Leui* taken in. The cause of the omission and skipping of the Tribe of *Dan*, was their continuance in Idolatry frō the time of the Iudges, (at what time they first fell into it) euen vnto the captiuitie. This Tribe is also omitted in the Catalogue of the tribes mentioned, 1. Chron. chap. 2. 3, 4, 5, 6, 7. Then the reason of this omission, is first their vnworthinesse. And secondly, that there might bee a place and roome for the Tribe of *Leui* to bee taken in; which in this Catalogue for singular reason, and a speciall mistery might not be omitted. For although the tribe of *Leui* had no portion or inheritance amongst the other Tribes in the earthly *Canaan*, yet now the Priest-hood beeing transferred vnto Christ, the holy Ghost doth expressely affirme, that the tribe of *Leui*, as well as others, hath his part and portion in the heavenly inheritance, and the celestiall *Canaan*.

After these things, I beheld, and loe a great multitude which no man could number, of all nations, and kindreds and people, and toonges stood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands, and they cryed with a lowde voice, saying: *Saluation commeth of God, &c:*

This is to be vnderstood of the Church of the Gentiles, and they are said to be *an innumerable multitude of all countries and nations*. For although the Church of God in respect of the reprobates, is very small, and as an handfull vpon the face of the earth; yet in it selfe simply considered, it is very great and large: for euen out of Adams cursed race, God hath chosen many thousands to life. And here still we are to obserue the great goodnes and mercy of God, that notwithstanding former persecutions, and the great blindnesse which afterward did inuade the Church in the preuailing errours and heresies: yet Iohn heareth and seeth such an huge number sealed vppeto saluation through Christ, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the Church of the Iewes, are here said to *haue long white robes*, in token of their purity and innocency; and *Palmes in their hands*, in signe of their victorie ouer the world, flesh, and the diuell. For palmes in auncient time were ensignes and badges of

v. 10, 11, 12. victory.

After this, is set downe how the whole Church of the Gentiles doe praise and worship God freely, acknowledging saluation to be onely of him, through Christ. And all
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the Angels of heauen do applaude, subscribe, and say *Amen* to the same: as we haue heard before in the 4. chapter.

The 4. beasts are here mentioned againe, whereby is meant the Angels, both because they are said to haue winges, chap. 4. which agreeth to none but Angels, *Esa.* 6. and also because they are expressely named and interpreted to be the Cherubins, *Ezec.* 10.

If any man muse why the Angels should bee called beasts, let him be resolued with these 4. reasons. First, because they are compared to beasts before, as the Lyon, Calfe, &c. Secondly, because *Ezechiel* called them *Ezech* 1. so, in as much as they draw Gods charriot of triumph. Thirdly, because the Prophet *Zacharie* compareth them to red, speckled, and white horses. Fourthly, because the same Prophet calleth them Gods coach-horses, and the multitudes and societies of them, he calleth Gods chariots, which came out of two mountaines of brasle: that is, they went forth at his decree (which standeth as fast & vnmoouable as a mountaine of brasle) to comfort and deliuer his Church out of the captiuitie of *Babylon*, and also to succour and helpe the remnant which were left behinde in *Iudea*. Now in the Prophets, these charriots and chariot-horses are saide to carrie

Zach. 1. 8.

the Almighty most swiftly throughout al the world. And therefore in *Zacharie* it is said of the Angels: *These are they which goe through the whole world.* In *Ezechiel* it is said, *that the beasts ran, and returned like lightning.* And againe, *that they sparkled like the appearance of bright brasse: and the wheelcs of Gods chariots were mooued with unconceivable swiftnes, euen as fast as the Angels did flie.* Let these reasons and Scriptures then satisfie vs touching this, that the Angels are called beasts.

After all this, one of the 24. Elders asketh *Iohn* what they were, and from whence they came, which were thus araied in long white robes: Which question is asked of the Elder, not as beeing ignorant thereof; but to stirre vp *Iohn*, being ignorant, to inquire of the matter, that he might instruct him therein. And therefore when *Iohn* confessed his ignorāce desiring to be instructed therein, the Elder telleth him the whole matter, namely, *that they were such as were come out of great tribulation. For none can enter into life, but through many afflictions: as the Apostle saith.* After this againe, the militant and visible Church is described and set forth, not according to their present state, but according to that which is to come: for they are heere spoken of, as if they were alreadie in the

Zach. 1. 10.
Ezech. 1. 14
Verse 7.

Verse 13.

verse 14.

ver. 15. 16.

the profession of heauen, and that for infallible certainty & assurance thereof. Therefore the Apostle saith, that *euē already they doe sit together in heauenly places.* And here they are said to *be in the presence of the Throne of God, &c. to hunger and thirst no more, &c. to haue all teares wiped from their eyes, and to bee verif. 16. 17. led by the Lamb vnto the fountaines of liuing waters.* All which doth plainly and plentifully expresse that infinite glory and endlesse felicity which is prepared for all the true and faithful worshippers of **G O D**. Many good lessons and obseruations might be gathered out of all this. But I doe of purpose omit them, because in this worke I do chiefly and almost altogether aime at interpretation, therein also studying breuity, soundnesse, and plainenesse.

CHAP. VIII.

WEe haue heard out of the seauenth chapter how the diuels and their instruments, the Romane Emperours did stop the course of the Gospel. Now in this chapter we are to heare the wofull effects of the stopping thereof, which was the springing vp, and preuailing of manifold errors and heresies in the world. So that the principall scope and drift of this chapter, is to

shew, that God for the contempt of his Gospel, and great indignities offered to the true professors thereof did giue vp the world to blindnes, to errour, to superstition and heresie: and as the Apostle saith: *Because they re-*

2. Thess. 2. *ceined not the loue of the truth, therefore God sent them strong delusions, that they should belieue lies.* For, as before wee haue heard how the world was most fearefully punished with externall plagues and iudgements: So here we are to vnderstand how the same was punished with iudgements spirituall and internall, as formerly hath beene said, vpon the stopping of the foure windes. For although that externall plague was very great, yet these spirituall plagues which follow vpon the opening of the seauenth scale, are farre greater. For now wee are to heare and vnderstand, not onely of the errors and heresies, whereby a way and passage was made by degrees, as it were by certaine staires, for Antichrist to climbe vp into his cursed chaire, and to take possession thereof; but also we are to vnderstand of his very tyrannie and kingdome it selfe: and also of the kingdome of the Turke, and the last iudgement. For the things contained vnder the opening of the seauenth scale, do reach vnto the end of the world. For the booke sealed with seau-

uen seales containeth all the whole matters which were to be reuealed.

This Chapter containeth foure principal things, as it were the foure parts thereof.

First, the reuerent attention and silence, with admiration which was in the Church, at and vpon the comming forth of this most horrible vengeance. Vers. 1, 2, 3, 4, 5, 6, &c.

Secondly, before the execution of these most execrable plagues, the Church is remembered and set in safetie with all her children, by her great Mediatour Christ Iesus.

Thirdly, the execution of this vengeance, which commeth forth at the blowing of the seauen trumpets by seauen Angels.

Fourthly, the vengeance it selfe contained in the preuailing of errour and heresie: the falling away of the pastors of the church, and the vniuersall darkenisse that followed thereupon.

And when he had opened the 7. seale, there was silence in heauen aboue halfe an houre.

By heauen in this place hee meaneth not the kingdome of glorie after this life: but by heauen is meant the Church here vpon earth: as it is so taken, chap. 12. verse 1. and chap. 14. vers. 2. There may be three reasons yeelded, why the Chnrch is called heauen.

First,

1. Ioh. 5 1.

First, because the birth thereof is from heauen; for it is borne of God.

Col. 1. 12.

Secondly, because the inheritance thereof is from heauen, and therefore is called *the inheritance of the Saints*.

Phil. 3. 20.

Thirdly, because *the conuersation thereof is in heauen*, as the Apostle saith.

Math. 13.

To this may be added, that our Lord Iesus in his Gospel doth so often call his visible Church *the kingdome of heauen* by a trope, because Christ beginneth his raigne in the faithfull therein, whome afterward hee translates actually into the very kingdome of glory. By silence here is meant the great attention of the Church, because great things were now in hand. For now vpon the opening of the 7. seale, farre greater matters are threatned then any before: and therefore the Church doth listen vnto them in deepe silence, and as it were in horror and trembling through admiration: for now there appeare such dreadfull iudgements of God, to be executed vpon the earth, as all the heauenly company are astonished and amazed to behold it, & do as it were quake & tremble to thinke vpon it. For as when heauy newes commeth down frō the prince, to be proclaimed in open markets, al good subiects do listen & giue care with silence & trembling: so
it

it fareth in this case. By halfe an houre, hee meaneth that short time, wherein the minds of the godly were prepared, fitted and disposed, wisely to consider of these matters and to make good vse of them. I know right wel, that this verse is farre otherwise interpreted of some: but I take this to bee most sound, and simple, and best agreeing to all that followeth: for the next verse is ioyned vnto this by a coniunction copulatiue, to note a coherence of the matter, and to draw the sense together: for he saith. *And I saw seauen Angels, verse 2. which stood before God, and to them were given seauen Trumpets.*

These seauen Trumpets signifie, that God would proceed against the world in fearefull hostility, & come against it as an openemie vnto battell, proclaiming open War against it, as it were with sound of Trumpet and Drum, setting vp the flag of defiance against it. And hereupon groweth this silence and trembling in the Church, which only is moued with the signes of Gods wrath, when as all others sit still in security, as the Prophet Chap. 1. 1. *Zacharie* saith in a like case.

To stand in this place, signifieth to administer, as it is said of the Priests and Leuites, that they stand before God, and before the Alter, that is, Minister. So here the Angels doe

do stand before God, as ready to administer and execute these iudgements. For they are ministring spirits, and here they doe sound the alarum at the commandement of God. These Angels are propounded as 7. in number, because it pleased not God at once to to poure downe his wrath vpon the rebellious world, but at diuers times, and by piece-meale.

Whether these were good or bad Angels, it is not materiall to dispute, seeing God executeth his iudgements both by the one and the other.

2. Sam. 24.
16.

Moreouer, it is specially to bee obserued, that the blowing of these seauen trumpets, do all belong to the opening of the seauenth seale, and are as it were the seauen parts thereof; for the things which fall out vpon the blowing of the seauen trumpets, doe reach euen vnto the last iudgement, as the Angel sweareth, chap. 10. 6, 7.

verse 3.

Then another Angel came, and stood before the Altar, hauing a golden Censor, & much odours was given vnto him, that hee should offer with the prayers of all Saints vpon the golden Altar, which is before the Throne.

Wee heard before, that when the course of the Gospel was stopt by the diuell and his instruments, yet God was very carefull for

for the safety and sealing v^p of his owne seruants: so likewise we are now to heare of the like care and prouidence: for now, that errors and heresies were to bee sowne in the world, whereby many were corrupted: and that hee himselfe from heauen doth proclaime open eremity against the despisers of his Gospel, by giuing them v^p to blindnesse and error; he doth double his care and prouidence to all his faithfull worshippers. For here wee doe plainely see, that the Church hath a mediatour, and that he which keepeth *Israel*, neither slumbreth nor sleepeth. And therefore when the wrath of God doth most of all breake forth vpon the world, for the contempt of his graces, yet the Church is remembered, and set in safety, with all her children. For her prayers come v^p before God, and are accepted through the mediatour. And this is the sense and drift of this third verse.

By this Angel is ment Iesus Christ, the Angel of the couenant, as we haue heard before: who is not an Angel by nature, but office.

It is manifest, that in the old law there was a golden Alter, & a golden Censor, in which the Priest did burne sweet incense before the Lord, which did figure the mediation of Christ, in whome the prayers of the Saints are accepted.

Now

Now here the holy Ghost alludeth to that sacrificing Priest-hood of the old Testament, where incense was offered at the Alter, which now is the sweet sauer of the death of Christ, through whome both wee and all our sacrifices are seasoned and sweetned.

Who therefore is this Angel but Christ? Who is the golden Alter but Christ? Who are the sweete odours with the which the prayers of all Saints come before God, but the most sweet mediation of the Lord Iesus? What is meant by the smoak of the odours, which with the prayers of the Saints, went vp before God out of the Angels hand? Surely the sweete incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweet smelling sacrifices in the Nosthrills of God. For, as water cast into a fire, raiseth a smoake: so the teares of the faithfull, bee-sprinkled in their prayers, make them as sweete incense, acceptable to GOD through Christ. The summe of all this is, that in the middest of all these heresies, and those hellish troubles which should be raised vp by the Pope and his Cleargie, the Turke and his armies, as in the next chapter wee shall see, the elect haue their prayers heard for their preservation by the merits of Christ.

And

And the Angel tooke the Censor, and filled it with the fire of the Alter, and cast it into the earth, and there were voices, and thundrings, and lightnings, and earth-quakes. Verse 5.

Here we see how Iesus Christ taketh the Censor and filleth it with the fire of the Alter; that is, the graces and gifts of the spirit: for so the fire of the Alter is taken in Esay.

In this sense it is said, that our Lord Iesus should baptize with fire and the holy Ghost; that is, the gifts & graces of the holy Ghost. In this sense also the holy Ghost did rest vpon the Disciples, in the likenesse of clouen tongues like fire, whereupon they were all filled with gifts and graces.

The holy Ghost is compared to fire, because he burneth out our dross, purgeth the hearts of the faithfull, and setteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouision had for the safety of the Church, by her Mediatour: so here many heauenly gifts and graces are bestowed vpon her. For Christ casteth this fire of the Alter vpon the earth; that is, vpon his dwelling in the earth.

Hereupon it is said, that there were voices and thundrings, &c. that is, all manner of broyles, tumults, vprores, slaughters, & diuisions.

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sions. For after the Gospell was sounded forth in the Church by the power of the holy Ghost, the diuell is disturbed, and the world molested. And hence spring all these broiles and tumults, thundring and lightning: and we must looke for such stirs after the preaching of the Gospell, whilest there is a world and a diuell.

Therefore our Lord Iesus saith, *he came not to bring peace into the earth, but fire and Sword, and to set a man at variance against his father, and likewise the daughter against her mother, &c.* for diuisions and ciuill dissensions do alwaies follow the preaching of the Gospell; which thing yet is not simply in the nature of the Gospell, which is a Gospell of peace, but accidentally through the forwardnesse and corruption of mans nature, which will not yeeld vnto it, but most stubbornly rebelleth against it.

Verſe 9. *Then the ſeuē Angels which had the ſeuē Trumpets, prepared themſelues to blow.*

Now beginneth this open war to be proclaimed against the world, for their great vngodlinesse and rebellion against the truth.

Verſe 7. *So the first Angell blow the Trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third*
part

part of trees was burnt, and all greene grasse was burnt.

It were absurd to imagine that any thing in this Verse is to be taken literally: seeing in the literall sense there was neuer any such matter. Therefore of necessity it must bee expounded mystically, and allegorically: therefore by this Haile & fire mingled with blood, is meant Errours and Heresies. For as haile doth beate downe Corne, and destroy the fruits of the earth, fire doth consume, and blood doth corrupt and putrifie: So false doctrine and heresie doth annoy, consume, and corrupt the soules of men. For it is said, that *all these being mingled together were cast upon the earth:* that is, the inhabitants of the earth, and the third part of the trees, that is, numbers of men, or a very great part of the world was corrupted. For trees in the scripture signifie men, and *all greene grasse was burnt:* that is, the fresh fruits of grace did whither apace and dry vp: for as error and heresie did preuaile, so truth and godlinesse did decay. All this hath relation to the heresies of *Sabellius, Maricheus, Marcion, Fotinus, Paulus Samasatenus, Nestorius, Nouatus, Diodorus, Apollinaris, Pelagius*, and many others, which about this time, beeing foure hundred yeares after
K
Christ,

Esay. 40.

Christ, beganne to spring vp and grow apace.

Verse 8. *And the second Angell blew the Trumpet, and as it were a great Mountaine burning with fire was cast into the Sea, and the third part of the Sea became blood, &c.*

Vpon the blowing of the second Trumpet by the second Angell, heere appeareth a great Mountain burning with fire. Whereby is meant some great and notable heresies, as that of *Arrius*, which troubled and wasted the Church, for the space of three hundred yeares, beeing greatly fauoured of sundry Emperours, and other great Potentates in the Earth, by meanes whereof it continued and ouer-spread so long. Also this may be referred to other great and notable Arch-heresies: as that of *Donatus*, *Macedonius*, *Eutiches*, *Valentinus*, and such like: which all are heere compared to a Mountaine for their hugeness and greatnesse, and to a burning mountaine, because the Church was almost burnt vp thereby. For this word *Mountaine*, is sometimes in the scripture put for any let or hinderance to true Religion, as is error and heresie, *Zach. 4. 7. Luk. 3. 5.*

Therefore it is said, that it *was cast into the sea*, that is, these great heresies were cast vp-on the world in Gods wrath and heauy indignation:

dignation: for the sea is put for the World : Chapter 4. Verse 6. Chapter 12. Verse 1. Chapter 13. Verse 1. for as the Sea is full of Rocks, sands, firts, waues, stormes, and tempests : so it fareth with this present euill world.

Moreouer it is said, that the third part of the Sea became blood: that is, all *Europe*, or some great part of the world was corrupted and infected with these great heresies. And he saith in the next verse, that *the third part of the ships were destroyed*: that is, a great number of Marriners and ship-masters, as well as land-men were infected with these heresies, and died of them, and in them.

Then the third Angell blew the Trumpet, and there fell a great star from heauen, burning like a torch, and it fell into the third part of the Rivers, and into the fountaines of Waters. vers. 10.

Starres in this booke are put for the Ministers of the Gospell, as we haue heard out of the first chapter, & the reason why. Then it followeth that the falling of this star from heauen, doth most fitly signifie and set forth the declining and fall of the Pastors of the Church, and their corrupting of the true doctrine : which is meant by the fresh Ri- uers, and pure Fountaines (into which it

fell. This star hath his name of the elect: for it is cald *Wormewood*: because through the fall of it, the sweete waters into which it fell, were turned into bitternes, and men died of them: that is, the doctrine was corrupted, which turned to the destruction of many.

vers. 12. *And the 4. Angell blew the Trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the starres, so that the third part of them was darkned, &c.*

This darkning of the Sunne, Moone, and Starres, doth signifie that great darknesse which was brought vpon the Church by such teachers as did daily more and more degenerate.

Three things are generally to be obserued in the blowing of these first foure trumpets.

First, that the plagues here mentioned, are specially to be vnderstood of spirituall plagues.

Secondly, that there is a progression from lesser to greater in these plagues.

Thirdly, that in every one there is mentioned but a third part destroyed; which plainely sheweth that although the Church was greatly annoyed and pestred with these errors

errors and heresies, yet it was not destroyed and brought to vtter desolation: for the full setting vp of Antichrist was not yet come. All these errors & heresies which were thus cast vpon the world, and did spring and grow apace in all places did (as it were) inake way for Antichrist, and (as it were stirrops) hoist and helpe him vp into his cursed chaire.

By the stories of the Church, and course of times, it seemeth that the holy Ghost pointeth at those manifold heresies which sprung vp in the Church after the first three hundred yeares, especially after the death of *Constantine* the great, who procured peace to the Church, destroyed Idolatry, and set vp true religion in his daies.

Now, after his raigne, and the raigne of *Theodosius* that good Emperour, *Constantius*, *Julianus*, *Arcadius*, *Honorius*, and many other wicked Emperours succeeded; by whose meanes all things in the Church grew worse and worse: yet this one thing is to bee obserued, that all truth of religion was not vterly extinct and put out, till the full loosing of Sathan, which was a thousand yeares after Christ, as we shall plainly see when wee come to the 20. chapter, concerning the binding of Sathan for a thousand yeares.

For sure it is, that the maine principles and grounds of Religion, continued in the church till this full loosing of Sathan; which was about the time of *Siluester* the second, that monster, as afterward we shall heare.

But now in the meane time, we see what heresies sprung vp, what corruption grew and encreased more and more, what darknes beganne to ouerspread a third part of the world: and these things grew worse & worse, euen vntill by these meanes the great Anti-christ came to bee possessed of his cursed seate and Sea of *Rome*, which was about some 600. yeares after Christ.

Ver. 13.

And I beheld, and heard one Angell flying in the midst of heauen, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth, because of the soundes to come of the three Angels which were yet to blow the trumpets.

Because the iudgements which were to be executed hereafter, vpon the blowing of the next three trumpets, were farre more dreadfull and horrible then any that were before, therefore heere is a speciall Angell or Messenger of God, sent of purpose to giue warning thereof, and to proclaime openly in the Church, three fearefull woes, which should

should come vpon the inhabitants of the earth; that is, all earthly minded men, as worldlings, Papists, and Arhiefts, at such time as the next three Angels should blow the trumpets.

The first of these three great woes, is to be vnderstood of the Papacie. The second of Turcisme. The third of the last iudgement. As if he should haue said: Woe vnto the World, because of Popery. Woe vnto the World because of Turcisme. Woe vnto the World because of the last iudgement. Woe vnto the World for Popery, because thereby men should be punished in their soules. Woe vnto the World for Turcisme, because thereby thousands should be murdered in their bodies by the Turkish armies. Woe vnto the World, because of the last iudgement, for thereby all worldlings should be plagued both in body and soule in hell fire, for euer more.

Sith then these three last plagues which were to come vpon the world, are more fearefull and terrible then any of the other 4. no maruell though here is sent of purpose a speciall messenger to giue intelligence therof, that euery man might looke to himselfe, seeing such great dangers were at hand. And for this cause also it is said before, that

there was silence in the Church for the space of halfe an houre.

CHAP. IX.

THe principall scope & drift of this chapter, is to paint out both the Pope and his Cleargy, & also the kingdome of the Turke, and his cruell Armies. For hauing already set downe how a way & passage was made for the Pope to climbe vp into his cursed chaire by the preuailing of herelies, the falling away of the Pastors of the Church, and the great ouer-spreading of darkenelie and ignorance: now hee commeth to describe the Pope in his full height and greatest exaltation, beeing now vniuersall Bishoppe, and in full possession of his seate and Sea of *Rome*, which was about som 600. years after christ, as formerly hath bin shewed. At what time Pope *Boniface* obtained of the Emperour *Phocas* that murderer, which slew his master *Mauritius* the Emperour, that the Bishop of *Rome* should bee called the vniuersall Bishop, and the Church of *Rome*, the head of all Churches.

In the first
4. verses.

This ninth chapter may very fitly be diuided into two parts. The first is a liuely description of the Pope himself, his kingdome, and

and his Cleargy. The second is a description of the Kingdome of the Turke, and his most sauage armies: so that this chapter is a full opening of the first two great woes mentioned before, concerning the Papacy, and Turcisme.

*And the fift angel blew the trumpet, and I sawe a verse 1.
starre which fell from heauen, and to him was gi-
uen the key of the bottomlesse pit.*

Warning was giuen before, that when this fift Angel should blow the Trumpet, a most fearefull woe should come vpon the world, surpassing all that went before, which is the setting vppe of Antichrist in his pride; that man of sinne, that sonne of perdition.

The Pope is here compared to a starre, as well as other godly Ministers in this booke, because the Bishops of *Rome* at the first were godly and excellent men; for amongst the first thirty of them, there was some Martyrs. But it is here said, that now this starre was fallen from heauen vnto the earth; that is, the Bishops of *Rome* were greatly degenerated and fallen cleane away from heauenly things to earthly: for they declined from time to time, and grew worse and worse, so farre as to become the great Antichrist.

But some man may say, why may not this starre falling from Heauen vpon the Earth,
be

be vnderstood of other Pastors falling from the truth, as well as the Pope, as it is taken in the former chapter, and in the 12. chapter. verse 4. I answer, that the circumstances will not here beare it. Therefore to perswade euery honest mans conscience, that this must needes bee vnderstood of the Pope in his pride, let vs giue eare to these three reasons following:

First, wee are to consider, that the maine drift of the holy Ghost in the opening of the seauen seales, and blowing of the seauen Trumpets, is to lay out the state of the Church in all ages, till the comming of Christ. Further, we are diligently to obserue, that the things contained vnder the opening of the seauenth seale (wherof the blowing of the seuen trumpets are as it were parts and doe all belong vnto it) doe stretch euen, vnto the end of the World; so as there is no strange accident, or any wofull condition of the Church in any age, but it is set forth vnder the opening of these seales, and blowing of these trumpets. But the Papacy was a state of the Church, and that most wofull and lamentable, therefore it is described vnder the opening of these seales, and blowing of these trumpets. But it is not described vnder the opening of any other seale, or blowing of any

any other trumpet : therefore of necessitie it must bee referred to this seauenth seale, and fift trumpet: And this is my first reason. If any man obiect, that the Pope and his kingdome are most liuely described in the Chapters from the twelue to the last: I answer, that all those chapters belong to a new vision, wherein some things propounded vnder the opening of the seauen seales, are more fully opened and expounded. But this I say, that in this second vision, the whole estate of the Church in euery age is laid open, euen vntill the last iudgement: and therefore when the seauenth Angel here doth blow the 7. trumpet, immediately followeth the last iudgement: as appeareth, cap. 10. v. 6, 7. and cap. 11. v. 15, 16.

My second reason is drawne from the course and consideration of times: for the great preuailing of errors and heresies mentioned before, which made way for Antichrist, was from the first 300. yeares, vntill the 600. yeare, and so forward. But now, immediately vpon this great increase of error and darkenelle, commeth the description of a speciall Starre fallen from heauen at this time, which was about 600. yeares after Christ, and therefore it must needs be vnderstood of the Pope. And this is my 2. reason.

My

My third and last reason is drawne from the description of the Pope and his Cleargy in the first eleuen verses of this chapter. For he is so liuely described and painted out in particulars, that all men that know him, or euer heard of him, must needs say it is hee. For this description here set downe by the holy Ghost, can firly agree to none other.

The Papists themselues do confesse, that this starre here mentioned, must needs bee vnderstood of some Arch-hereticke. And full wisely forsooth they apply it to *Luther* and *Caluin*. But wee affirme, that it is to bee vnderstood of the Pope: For was there euer
 2. Theſ. 2. 4 any such Arch-hereticke as *he which opposeth and exalteth himselfe against all that is called God, and against all imperiall powers, as the Apostle saith.* But now let vs proceed to the description of him.

First, he is said to haue the key of the bottomlesse pitte, which agreeth well to the Pope: for he hath power giuen him to open hell gates, to let in thousands thither: but no power to open heauen gates, to let in any thither: for hee furthereth many to Hell, none to heauen. Hee doth indeede falsely challenge vnto himselfe the keies of the kingdome of heauen, to let in, & shut out at
 his

his pleasure. But here we see the holy Ghost doth attribute no such power vnto him, but onely telleth vs, that his power and iurisdiction is in hell, and ouer hell, and as for heauen, hee hath nothing to doe with it. It were needeleffe to shew how this metaphor of keies is taken for power and iurisdiction in the Scriptures, as hath bene prooued before, cap. 1. v. 18. and as needeleffe to proue that by the bottomeleffe pit, is here meant hell, as appeareth, chap. 11. 7. chap. 20. 1.

And he opened the bottomeleffe pit, and there arose the smoake of the pit, as the smoake of a great furnace, and the sunne and the aire were darkened by the smoake of the pit. verse 2.

Here wee see how the Pope openeth hell gates with his key, & a most horrible, grosse, and stinking smoake ascendeth vp into the aire presently vpon it, in so much, that both the Sunne & the ayre were darkened with it. Which all is to be vnderstood of that spirituall darkenesse, ignorance, superstition, and Idolatry, wherewith the whole Church was ouer-spread, after the great Antichrist came to the possession of his cursed chaire, and was in his pride and height, ruling and raiging ouer the Kings of the earth. For
then

then indeede the Sunnewas darkned and eclipsed; that is, the light of the Gospel was almost cleane put out. For that which is spoken here of the darkning of the aire and the Sunne, is to be vnderstood of a greater and more generall darkenesse, then that which was mentioned in the former chapter, wherein but a third part of the world was darkned. But now that Antichrist inuadeth the Church, all is ouer-spread with grosse and palpable darknesse, all is as darke as Pitch: no man can see where he is, or which way hee goeth. For the whole aire is filled with this most odious and thicke smoake, which came out of hell pit.

verse 3.

And there came out of the smoake Locustes upon the earth, and unto them was giuen power, as the Scorpions of the earth haue power.

By these Locusts, is meant the Popes Cleargy, as Abbots, Monkes, Friers, Priests, Shauelings, and such like vermine; which are therefore compared to Locusts, because they waste and destroy the Church, euen as Locusts destroy the fruits of the earth. For both Historiographers and trauellers doe affirme, that whole fieldes of greene Corne new come vp, haue beene wasted and eaten vp in one night as bare as the earth, by swarmes of Locusts in the East-countries.

For

For in those parts of the world, multitudes of this little vermine are to be found: euen so the Popish Cleargie consumeth and deuoureth all greene things in the Church.

Moreouer, it is to be noted, that these Locusts came out of the smoake of the pit; that is, they were bred out of it: for Monkes, Friers, Priests, and such like Caterpillers, were bred of ignorance, error, heresie, superstition, and the very smoake of hell: for from hell they came, and to hell they will. They are descended of the blacke house of hell, and thither they will returne.

Moreouer, it is said, that power was giuen them to sting like Scorpions. For whome haue they not stung with their most venomous stings? I meane their damnable errors, and diuelish deuices. Whom haue they not wounded with their corrupt doctrine, and diuelish authority? They are the forest soule-stingers that euer the world had, who haue left their venomous stings in the soules of thousand thousands, wherewith they haue bin poisoned and stung to death.

*And it was commanded them, that they Verse 4.
should not hurt the grasse of the earth, neither any greene thing, neither any tree, but onely those which haue not the seale of God in their foreheads.*

It

It may bee demaunded, what became of the Church when as the whole earth was full of these crawling and stinging Locusts. This question is now here answered: to wit, that these Locusts are charged and commanded, that they should not hurt any of the elect: for this woe and this plague, extendeth no further then to the inhabitants of the earth, as we haue heard before. Their power is limited onely to the reprobate, they haue nothing to doe with Gods chosen people. And here againe we see what great care God hath for his in the midst of the greatest dangers, as hath bin twice noted before, cap. 7. cap. 8. For now Antichrist raigning in his full pride, yet his elect are preserved in the midst of these Scorpion-locusts, flying about their eares like swarmes of Hornets, not one of them is stung to death. Christs little flocke is alwaies defended, and set in safety.

verse 3.

And to them was commaunded, that they should not hurt them, but that they should bee vexed five moneths, and that their paine should bee as the paine that commeth of a Scorpion when hee hath stung a man.

Some write, that such as are stung of a Scorpion, doe not die forthwith, but haue a
lingring

lingring paine, wherewith they are miserably vexed three or foure daies before they die of it. Now, vnto this lingring paine is this spirituall stinging compared: for these Locusts are commanded of God, that they should not kil the very reprobates out right, and at once, but torment them with a lingring death for the space of five moneths, that is, 500. yeares: for so long did the Papacie continue in his height and pride, full strength and vertue, and so long did the Pope and his Clergy sting men with lingring and scorpion-like paine.

*Therefore in those daies shall men seeke death, verse 6.
and shall not finde it, and shall desire to die, and
death shall flie from them.*

This verse doth shew, that all Papists being thus stung and tormented in their consciences with this lingring paine of Popish doctrine, shall wish themselves out of the world, and buried quicke, that they might be rid of their spirituall stinging, and hellish torments which they had in their conscience. For the Popish doctrine hath no sound comfort in it, it leaueth men in desperation, in sicknes, and vpon their death-beds. For alas, what comfort can a poore distressed

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conscience haue in Popes pardons, Indulgences, Masses, Driges, Merits, Works, Pilgrimages, Purgatory, Crollses, Crucifixes, *Agnus-dei*, and such like trash and trumpe-ry: these alas are too weake remedies for any spirituall diseases: they are not sufficient to procure pardon at Gods hand for any sin. Alas, the poore blind papists did know and feele that they were vile sinners: they knew they must come to iudgement: they knew that the reward of sinne was death, e-uen the second death: they knew all this full well, and therefore had horrible convullions in their consciences and knew not how to winde out of them. For the doctrine of free iustification in the blood of Christ, was hid from them, they knew it not: and therefore all assurance of Gods fauour, all peace of conscience, and al ioy in the holy-Ghost, was vtterly taken from them, and therefore many of them died in most desperate & vn-comfortable manner. And for this cause it is here said, that they sought death, and desired to bee rid out of the world one way or another: for a tormented conscience who can beare it, it is a kind of hell torment.

vers. 7. 8.

And the forme of the Locusts was like vnto horses prepared vnto battell, and on their beades were as it were crownes like vnto golde, and their

*their faces were like the faces of men.
And they had haire as the haire of women: and
their teeth were as the teeth of Lyons.*

Hitherto we haue heard of the pettigree and poysoned stings of these vile Locusts, and how they vexed the inhabitants of the earth all the time of the great Antichrist. Now we are to vnderstand of their forme and likenes: for the spirit of God, doth here paint them out in their colours, that all men may discerne them, and beware of them. First it is said that they were like vnto horses prepared vnto battell: that is, they were as stronge & fierce as barred horses, to rush and runne vpon all such as should but once mute or mutter against them, or their Authority: Moreouer, they haue crownes of golde vpon their heads, which sheweth and signifieth, that they were the conquerors of the earth, and Lords of the World, and who but they? for in those daies no man, nay, no Lord or King, durst quitch against a Monk, a Frier, or a pild priest: for if any did, they were sure to smart for it. They had also faces like the faces of men; that is, they set faire faces vpon matters, & pretended great deuotion in religion, flattering the people, and making them beleue that they could giue

2. Pet. 2. 3.

them pardon of all their sins, & bring them to heauen, when as in very truth, for their bellies, and for their gaine, they did cunningly smooth with the Nobles, the rich & the mighty, setting faire faces vpon their proceedings; and as S. Peter saith, *Through couetousnesse with fained words, they made merchandise of mens soules*, and did closely winde themselues into the harts of the simple people, by their fawning insinuations, being in very deede most notable flatterers and hypocrites. They had haire, as the haire of women; that is, they were altogether effeminate, being giuen to delicacie, lust, and wantonnesse; they were drowned in whoredome and all kind of beastlinesse, being a shoale of most filthy villaines. Their teeth were as the teeth of Lyons, to catch and snatch all that they could come by. They deuoured all the fat morsels euery where: they got the church liuings into their hands: they first made impropriations: they inroached vpon temporall mens lands: they swallowed vp all euery where. If we looke vpon the Abbeyes, Priories, and Nunneries, wee may easily iudge what teeth they had. Moreouer, it is said they had Habbergions, like to Habbergions of Iron, that is, they were so strongly armed with the defence and countenance of the pope

pope, that no secular power durst once
quitch against them. Their wings were like
the sound of chariots, when many horses
runne vnto battell: that is, with fluttering
noise and terrible threatnings, they stroue
to vphold their kingdome. Also in Churches
and Pulpits, they make a roaring noise,
and take on terribly to maintaine their ab-
ominable Idolatry. They had tailes like
vnto scorpions, & there were stings in their
tailes. For with their poisoned doctrine and
stinging authority, like adders and snakes
they stung many to death. Moreouer, pow-
er was giuen them to hurt men fīue moneths,
that is, all the time of Antichrists raigne as
before hath bin shewed,

They haue a king ouer them, which is the angel of V. 10. 11.
the bottomelesse pit, whose name in Hebrew is
Abaddon, and in Greeke he is named Apol-
lyon, that is, destroying.

As the foules haue a king ouer them,
which is the Eagle; and the beasts, the Lyon;
and mortal men some chiefe gouernour, vn-
der whose protection and subiection they
liue: so here these hellish Locusts are said to
haue a king ouer them, which is the Angell
of the bottomles pit: that is, the diuel or the

pope, which you will, vnder whose ensigne they fight, and vnder whose defence they liue. Their kings name in Hebrew is called *Abaddon*, and in Greeke *Apollyon*. The words are both of one signification, that is, destroying: for both the diuell himselfe, and his vicar the Pope, are destroyers and wasters of the church of God.

One woe is past, and behold yet two woes come after this.

Wee haue heard at large what this first Woe is, namely, the plague of the world by the Pope, and his Cleargy. Now wee are to heare of the second woe, which is the most huge and murthering armie of the Turkes, wherein the third part of men were slaine. Some do expound this second woe of the kingdome of Antichrist, and his armies: but that it is not so, may appeare by these reasons following.

First, the Angell denouncing woe, woe, woe, denounceth three seuerall woes, & therefore it is said, *One woe is past, and behold yet two woes come after this.* It followeth then, that this is a distinct and seuerall woe from the former, and therefore cannot bee the same. Secondly, this woe containeth specially

ally a bodily slaughter of the third part of the world, and of the wicked reprobate: but the first woe was specially a plague of mens soules, as we haue heard, and therefore this cannot be the same with the first.

Thirdly, wee are to vnderstand, that this booke describerh all the greatest calamities & plagues that should come vpon the world in any age after Christ, and therefore we may iustly think that the kingdome of the Turks is not left out, seeing it was one of the greatest plagues that euer came vpon the world. But the kingdome of the Turkes is described in no other part of this Reuelation, and therefore must of necessity be here described.

Then the sixt Angel blew the Trumpet, and I heard a voice from the foure corners of the golden Alter which is before God:

Verf. 13. 14.

Saying to the sixt Angel which had the trumpet, loose the foure Angels which are bound in the great riuer Euphrates.

Now wee are come to the description of the second woe, which followeth vpon the blowing of the sixt trumpet, by the sixt Angell. And first of all he saith; *He heard a voice from the foure corners of the golden Alter.* By the golden Alter, is meant Christ, as before

Chap. 8. 3.

hath beene shewd with the reasons thereof. From this Altar the voice commeth to the *Angell which blew the sixth trumpet*, that wee might know it is the voice of the mightie god, and the commandement of our Lord Iesus. The voice commandeth the sixth angel to lose the 4. *Angels which are bound in the great riuer Euphrates*. By these foure Angels which are thus bound at *Euphrates*, is meant many diuels or Angels of darkenesse, as we haue heard before, cha. 7. vers. 1. Their *binding* signifieth their restraint, by which they were held backe from doing that mischief which they desired to do. Their *loosing*, signifieth that power was giuen them to perform that which they wished.

They are said to be foure in number, because they should raise an horrible plague in the foure corners of the earth, both East, West, North, and South. The sence is, that the Diuels haue yet farther and greater scope giuen them to plague and destroy the inhabitants of the earth. These diuels had exceeding great power in the kingdome of Antichrist, but they are vnsatiable in mischief, and so after a sorte lie still bound till they haue their desire. The place where they lie bound, is *Euphrates*, wherein is a mysterie: for *Euphrates* literally taken, is a great Riuer, which

which ran so nigh the citie *Babylon* in *Chaldeas*, that it was a mighty defence vnto it, so that the cittie could not be taken, vntill they that laid siege vnto it, cut out trenches, and deriued the waters another way. Now for the mystrie, it is this: *Rome* in this booke is called *Babylon*. By a metaphor, and after the same manner, the great riuer *Euphrates*, as we shall see afterward. chap. 16. signifyeth the power, wealth, and authoritie, which that citie *Rome*, euen this westerne *Babel*, hath to defend it selfe. Then it followeth, that in this power, authority, and strength of *Rome*, the Diuels lie bound, for they waited through the power of *Rome*, to worke yet farre greater mischiefe, and therefore are said to bee bound, so long as they were restrained. The mischiefe which they plotted, & purposed to bring to passe by the authority and power of *Rome*, was the hatching and bringing forth of the Mahometish religion, which in very deede did spring from the darknes of *Rome*, as from his proper roote and originall cause.

The diuels did fore-see, that out of the superstitions and Idolatries of *Rome*, defended by their great power and authoritie, Mahometish religion, might very well bee framed, and therefore not beeing content to
plague

plague the West part of the world with Popery and Idolatry, they doe greedily desire also to plague the East part of the world with the false religion of *Mahomet*. They are not satisfied with plaguing and poisoning all *Europe* with abominable Idolatries, except also they plague and infect all *Asia* and *Africa* with the Turkes most execrable religion; so insatiable are the diuels in working mischief. Now in the meane time they thinke themselves too much straightned, bound and tied vp in *Rome*, and Romish religion, except they may be losed, and proceed further to ouer-spread the whole world with all impieties, and horrible abominations. A man would thinke that when the diuels had preuailed so farre, as to place Antichrist in his cursed chaire, and to breed the swarms of Locusts out of the smoake of hell, they might haue bin satisfied: for then, as we say, hell seemed to be broke loose. But yet al this cannot satisfie the vnsatiable diuels, but they will haue the religion of *Mahomet* established, to poison and plague all the East parts of the world in their soules: and also they will haue the most huge cruel, and sauage armies of the Turkes raised vp, to murder and massacre millions of men in their bodies, in the West parts of the world, as presently wee shall

shall heare. Now till all this be effected, they are said to lye bound at *Rome*. But here wee see, that this sixth Angel hath a precise commanded from Iesus Christ, to loose these diuels which lay bound in the great riuer *Euphrates*, that they might plague the whole world farre and neare, at their pleasure: so now all the diuels of hell are let loose, and let vs heare what followeth.

And the 4. Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to slay the third part of men.

Now the diuels being loosed & vnbound by speciall commandement from Christ, were in a readines to execute their mischief. This ascending by degrees from a short time vnto longer and longer; *From an houre to a day, &c.* doth signifie, that as the diuels were prest, and at hand at an houres warning, as wee say to put in practise whatsoeuer they had plotted: so they were as forward to continue the same, *From an houre to a day, from a day to a moneth, from a moneth to a yeare*, that is, from time to time, vntill the date of their commission was out: for their time was limited, and their commission bounded, as afterward we shall see. And this our comfort,
that

that both the Papacie is limited to five moneths, and the Turcisme to houres, daies, moneths, and yeares. The diuels power is limited, though it griueth them full sore. They cannot doe what they liste: they cannot continué as long as they would.

verse 16.

After the number of horse-men of warre were twentie thousand times tenthousand, for I heard the number of them.

Now, upon the loosing of these diuels, here followeth the description of a most horrible plague which they raised vp, and it is a huge army, a murdering army, an army in number exceeding great: for he saith, *They were twenty thousand times tenthousand; that is, two hundred millions, or two hundred thousand thousands.* But wee may not thinke that this Army was euer all at one time, or in any one Age, but here are the armies of many ages reckoned vp, and the full plague of many yeares set forth. How could Saint Iohn number such an army, may some Man say? He answereth this doubt, & saith, *He heard the number of them.* He did not number them: but the number was tolde him.

Moreouer, it is to be noted, that as this army did exceed in number, so also in terrour
and

and strength, and therefore they are said to be all horse-men. For an armie of horse-men are both more strong and more terrible, then any armie of foote-men.

And thus, I saw the horses in a vision; and them verse 17. that fate one them having fiery Habbergeons, and of Iacynth, and of brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouthes went forth fire and smoake, and brimstone.

Here is the description of the horse-men and horses, as they appeared to Iohn in a vision. First, touching the Horse-men, it is said that they were very well armed with Habbergeons; that is, coats of Maile, Corselets, or Curets, and that of a fiery colour, and of the colour of Iacynth; that is, of linoake, as appeareth in the last clause of this verse, and also of the colour of Brimstone. For as horse-men in compleate armor were wont to weare in their breast-plates and targets certen ensignes and colours, whereby they might bee made terrible to their enemies: So these Turkish warriours and horse-men doe hold out their colors of fire, smoake, & brimstone, as it were flags of defiance against the whole world, threatening present death to all that should

should withstand them; or as if they meant to speer fire and flame at them, or to choake them with smoake and brimstone, and then burne them vp with fire and brimstone. All this their colours & ensignes in their breast-plates and Habbergions did portend. Now, as concerning their Horses, no doubt they were as fierce as the horse-men. They were great Lances, they had heads like Lyons; that is, they were full of stomack and fierceneſſe, and out of their mouthes went forth fire, and smoake, and brimstone; that is, they had the same colours and ensignes vpon them that their riders had.

verse 18.

Of these three was the third part of men killed, that is, of the fire, and of the smoake, and of the Brimstone which came out of their mouthes.

Here is set downe the great slaughters & massacres which these martiall horse-men & Turkish armies made throughout the most part of Europe. For he saith: *the third part of men, that is, great numbers in Europe were slain by the fire, the smoake, and the Brimstone, which came out of their mouthes:* that is, by their bloody cruelty, and barbarous immanity, some beeing murthered in their bodies by cruel death, & others violently drawn to the wicked religion of *Mahomet*. For partly by external violence, and partly by a subtile shew
thousands

of Religion and deuotion, they destroyed thousands both in their soules and bodies. And therefore it is said, *Their power is in their Verse 19. mouthes, and in their tails.* For their tails were like vnto Serpents, & had heads where-with they hurt. But for the better vnderstanding of these things, I thinke it not amisse a litle to open and lay forth the rising vp, and encreasing of the power of the Turke.

About the yeare of our Lord, 591. was *Mahomet* borne in a certaine village of *Arabia*, called *Itraxix*, for so Histories do report. This *Mahomet* by fraud and coufanage, grew into great credit and fame among the seditious Arabians & Egyptians, in so much that they made him a captaine ouer them, to warre against the Persians.

After this, he married a rich Wife, and by that meanes he wonne the hearts of many with gifts. In the daies of *Heraclius* the Emperour, which was in the yeare of our Lord 623. he grew to be very mighty. After this, he faigned himselfe to be a Prophet, & said, that he had visions and reuelations, and talked with Angels. And so by the helpe of *Sergius* a Monke, he framed a new worshippe and religion, patched partly out of the olde Testament, partly from the Papists, & partly from the Heathen. He reigned 9. yeares, and so dyed.

After

After him, succeeded in the kingdome of the Sarazens *Ebubexer*, who raigned two yeares. *Haumar*, who raigned twelue yeares. *Mubania* who raigned 24. yeares. All these made great warre against the Persians, and sundry other nations, and ouercame them, and set v^p the religion of *Mahomet* amongst the, & so the kingdome of the Sarazens grew mighty: but in procelle of time the kingdome of the Turkes grew great, and the kingdome of the Sarazens diminished. Within a short time after this, the Tartarians, a Barbarous people, waxed strong, and made warre against the Turkes, and preuailed greatly for a time. But about the yeare of our Lord 1300. the Empire of the Tartarians was ouerthrowne, and the Empire of the Turkes did flourish more then euer before: For now come the greatest monsters, and most sauage and cruell tyrants of all. The first of them was *Ottomanus*. The second *Baiazethes*. The third *Amurathes*. These made bloud ywarres against the Christians; I meane the Papists in Europe, and enlarged the Turkes dominions very farre.

They did from time to time so cruelly murder and massacre the inhabitants of the West, with their huge and bloody armies, that at last both the Pope, the Emperour,

and the

the King of *Hungarie*, the king of *Polonia*, the King of *Fraunce*, the Duke of *Burgundy*, and the Duke of *Venice*, and almost all the Potentates in Europe, did ioyn together to make warre against the Turkes, and did leuie huge armies, but yet could not preuaile: so strong were the Turkes: so huge & dreadful were their armies. Then we see that verified which here was foretold, to witte, *that the monstrous armies of the Turkes, with their horses and horsemen, should slay the third part of of men:* that is, the Idolaters in Europe by heaps and infinite numbers. To set downe the particular battailes betwixt the Turkes and the Chriltians in Europe, and their horrible blood sheddings, would require a volume: but this which I haue briefly set doune, may serue to giue some light vnto it & may suffice for the vnderstanding of this text. Now, it is said in the next verse, that notwithstanding this heavy hand of God which was vpon the Papists in Europe, and these fearefull iudgements and massacres, they repented not of their Idolatries, but waxed worse and worse: for no iudgements no plagues can make the wicked any whit the better, as we see in the examples of *Pharao's* and *Saul*. And heere it is said, *that the remnant of men which were not killed by these* ver. 10.

M plagues,

Plagues, repented not of the workes of their hands, that they should not worship diuels and Idols of gold, and of siluer, and of brasſe, and of ſtone, and of wood, which neither can ſee, nor heare, nor go. Also they repented not of their murther, and of their forcery, neither of their fornication, nor of their theft. And thus we ſee how the Diuels which were bound at *Euphrates*, being let looſe vpon the world, in the wrath and iuſt iudgement of God, did fearefully plague both the Turks in their ſoules, & the Popiſts in their bodies. The one with falſe religion, the other with bloodie ſwords: and ſo was the deſire of the diuels fully ſatiſfied.

CHAP. X.

HAuing opened and expounded the two firſt woes which fell out vpon the blowing of the fiſt and ſixt trumpet, containing the two great plagues of Popery and Turkiſme, wherewith the world was puniſhed many hundred yeares: now in this Chapter we are to heare of good newes, and great comfort, after ſo much ſorrow. For heere Ieſus Chriſt commeth downe from heauen to deliuer his poore afflicted Church, and to be reuenged of all his cruell enemies. For now before the 3. & laſt woe, containing the
greateſt

greatest plague of all vpon the world, which is, the last iudgement; wherein the wicked shall bee tormented in hel fire for euer, both in bodie and soule, I say, before the blowing of the 7. trumpet, by the seuenth angell, of which we shall heare in the next chapter. Now in the meane time is shewed in this chapter, what care God had for his little flocke, which no doubt were hid in those daies, and did not appeare, and yet were scattered in corners, euen in the midst of the darkenisse of Popery, and the most furious and hellish rage of the Turkish armies. And therefore the principall scope and drift of this chapter, is to shew how the Gospell should bee preached in many kingdomes, now after this generall darkenisse, for the discovering and ouerthrow, both of Popery and Turkisme, and to shew what should fall out in the church now in the middle time, before the 7. and last trumpet blow: for then commeth the last iudgement, as the angell sweareth in this chapter, ver. 6. 7.

This Chapter doth containe foure principall parts.

The first is a description of Christ and his glory. Ver. 1.

The second sheweth how the Gospell ver. 1.
should bee preached in many nations and

Kingdomes, by the Ministers of this last age whereby all aduersarie power should be ouerthrowne.

vers. 6, 7.

The third is a watch-word, giuen to the world by Christ, that when the seuenth Angell should blow the trumpet, the world should end.

ve. 9. 10. 11.

The last doth shew, how all faithfull Preachers being called and authorized by Christ, should trauell and take paines in the studie of Gods booke, and afterward should publish the knowledge thereof far & neare.

vers. 1.

And I saw another mighty Angel come downe from heauen, cloathed with a cloude, and the Rain-bow upon his head, and his face was as the sunne, and his feete as pillars of brasse.

Math. 24.

This Angell of might is Christ, as appeareth by the description of him, and by all the consequents following: for he is said to be *cloathed with a cloud*, which signifieth his great glory and maiesty: For *he shall come in the clouds of heauen to iudge the world*: that is, with great pompe and glory. *The Rain-bow was upon his head*, which signifieth the covenant of peace with his church, as before, chap. 4. 3. *His face was as the Sunne*, which signifieth comfort & deliuerance to his church, and

and the dispelling of all the smoake of the bottomlesse pit, as the Sunne scattereth and driueth away the thicke mists.

His feete are as pillars of brasfe; which signifieth that he should tread downe all his enemies vnder his feete, both pope and Turke: for he must raigne till he haue destroyed them all. 1. Cor. 15.

The Pope a long time kept all the kings of Europe in awe. The Locusts were of great power. The Turkes preuailed exceedingly. But what are they all to this mighty & glorious Angel Christ? What is their power to withstand him? What can *Abaddon* the king of the Locusts doe against this mighty king of *Sion*? What can the Turkes most terrible horses and Horse-men doe against this Angell which sitteth vpon the white horse? Alas, alas, they are able to doe nothing. They must all be troden downe vnder his feete of brasfe.

And he had in his hand a little booke open; and hee put his right foote vpon the sea, and his left vpon the earth. verse 2.

This little booke signifieth the Bible. It is called little, in respect of the great and huge volumes of Popish Books, though in it selfe it bee large.

It is said to bee open, that all men might looke into it, because it had beene shutte a long time before, euen during all the time of the darkning of the Sunne and Ayre, by the smoake which came out of the bottom-lesse pit. But although it was long shut vp in the time of Poperie, and lay buried in a straunge tongue: yet now it is opened, and publickely preached vnto all the seruants of God. And all this no doubt is to be vnderstood of *Luthers* time, and all the times euer since the Gospell was spread abroad after the great darkenes. For some hundred yeares agoe it was hard to finde an English Bible: but now God be thanked, there are thousands to be found in the hāds of Gods people. And therefore the things here prophesied of, are fulfilled in our daies: for wee liue vnder the opening of the seuenth seale, and the blowing of the sixt trumpet, and the pourcing forth of the sixt viall, as here doth partly appeare, and shall God willing, be made more manifest when we come to the 16. chapter. Now wee are diligently to obserue, that as the opening of this booke, and the preaching of the gospell by *Luther* and his successors, hath dispersed the former darkenes, and beaten downe Popery, so also hath it driuen backe the Turke, and taken
from

from vs all feare of him, which in former ages was the terrour of the World ; for since men haue looked into this booke, repented of their Idolatry, and turned vnto God with all their hearts, the Turke and his power hath not bin feared, especially in these parts where the Gospell is preached.

For God in his mercifull prouidence towards his Church, hath diuerted his power another way, and set him a work else-where. So that if men cannot be brought to beleue, that God raised him vp as a scourge for Idolaters, and a plague for Idolatry and other soule sinnes, according to the words in the former chap. where it is said, *They repented not of the workes of their hands, &c.* yet when they see, that at the opening of the Booke of God, and forsaking Idolatry, the feare of him is remooued, let them beleue it. What can be more plaine, then that this open booke in the hand of the Angell, hath deliuered vs from the Pope, and from the Turke: A most happie opening of this blessed booke.

Moreouer it is said, that *he put his right foote vpon the sea, and his left on the earth.* The setting of christ's right foot vpon the sea, signifieth that he is ruler of the the sea, & standeth as firmly vpon the sea, as vpon the

land. The setting of his left foot vpon the earth, doth signifie, that hee is Lord of the earth, and true heire to all things in it.

Verse 3.

And cried with a loud voice, as when a Lion roareth, and when he had cried, seven thunders uttered their voices.

This crying with a loud voice, like the roaring of a Lyon, doth signifie the manifestation of the wrath of Christ against all his enemies: for now he beginneth to roare against them, as a Lyon when he is hungry, roareth for his prey. Therefore now both the Scorpions, Locusts, and the fierce Horses and horsemen are like to go to the por.

By the 7. thunders which vttered their voices, is meant those perfect and exquisite iudgements which now were to be inflicted both vpon the kingdome of the Pope and the Turke. We haue heard before, that 7. is a perfect number in this Booke: and that thunder is put for the thundering of Gods wrath, and all such broiles and plagues as follow thereupon. And this is the reason of this interpretation.

Verse 4.

And when the seven thunders had uttered their voices, I was about to write, but I heard a voice

voice from heauen, saying vnto me: *Seale vp those things which the seauen thunders haue spoken, and write them not.*

It should seeme these seauen thunders did so speake, as they might be vnderstood; for *John* was about to write the things which they spake, thinking that they were vttered for that end and purpose, that he should deliuer them in writing to the Churches. But he receiueth a commaundement to the contrary, for he is willed, not to write them, but to conceale them vntill the appointed time.

But some man may say; Why were they vttered, seeing they must bee concealed, and kept close? I answer, it was not in vaine: for first, though the particulars bee not expressed what the thunders spake: yet here wee are taught, that there remaine most fearefull iudgements against all the oppressors of the Church, which Christ hath thundered out with terrour against them. And when the time determined is come, they shall be seene and vnderstood: but in the meane time, they bee sealed vp and kept close according to that of *Iob*: *Why should not the times be hid of the Almighty, so as they which know him, should not perceiue the times appointed of him; and that of Daniel: These things are sealed up vntill the time determined.*

And

- verse 5. *And the Angell which I saw stand upon the sea, and upon the earth, lift up his hand to heauen.*
- verse 6. *And sware by him that liueth for euermore, which created heauen, and the things that therein are; and the earth, and the things that therein are; and the sea, and the things that therein are, that time should be no more.*
- verse 7. *But in the daies of the voice of the seauenth Angel, when he shall begin to blow the Trumpet, euen the mystery of God shall be finished, as hee hath declared to his Seruants the Prophets.*

The summe of these three verses is, that Christ giueth warning of the last iudgment, that men might awake and look out in time. And because men for the most part are careless and secure, putting the euill day farre from them, as the Prophet speaketh. Therefore here Christ bindeth it with a solemne oath, and solemne gestures thereunto annexed, as was the lifting vp of the hand in auncient time, *Gen. 14. 22*. The thing that our Lord Iesus deposeth, is, that time shall bee no more, that is, Time as it is now, or the state of things as they be now: but hee telleth vs flatly, that as sixe Angels haue already blowne their trumpets, so when the 7. Angel should blow, the mystery of God shall be finished: that is, the time of

of punishing the wicked, and rewarding the godly, should come, which is therefore called a *Mystery*, because the world vnderstandeth it not: They thinke there is no such matter.

They imagine there is no reward for the iust, *Mal.* 3. 14. or punishment for the wicked, as the Prophet 18. saith. But the holy Ghost saith: Verily there is a reward for the righteous: Doubtlesse there is a God which iudgeth the earth. And here it is said, that God hath declared it to his seruants the Prophets. *Ps.* 8. 18.

And the voice which I heard from heauen, spake unto me againe, and said, *Verse 8.* Go and take the little booke which is open in the hand of the Angel, which standeth upon the sea, & upon the earth, So I went unto the Angel, and said unto him, *Verse 9.* give me the little booke. And he said vnto me, take it, and eate it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as hony.

Then I tooke the little booke out of the Angels hand, and eate it up, and it was in my mouth as sweete as hony: but when I had eaten it, my belly was bitter. *Verse 10.*

And he said vnto me, Thou must prophesie againe among the people, and nations, and tongues, and to many kings. *Verse 11.*

The briefe sense of these foure verses is, that

that the Preachers of the Gospel beeing called, allowed, and authorised by Christ vnto their ministry, should study the Scriptures with great diligence, euen vntill they had eaten vp the booke of God, & then they should preach and publish vnto all nations & kingdoms that truth of God, and doctrine of the Gospel, which now a long time had lien hid in the raigne of Antichrist. It is to bee obserued, that *Iohn* in this place representeth the person of all the ministers of the Gospel which should be raised vp in these last daies, for the ouerthrow of Antichrist, and the restauration of true religion: for *Iohn* himselfe did not liue to these times.

Further, it is to bee noted, that all godly Students and zealous Ministers doe cate vp the booke of God by reading, study, prayer, and meditation; and they finde it sweete in their mouth, that is, they find and seele great ioy and comfort in the study and meditation thereof, especially when God reuealeth thereby great and hid secrets vnto them; & giueth them to vnderstand the mysteries of the Gospel, and counsels of his will, which are locked vp from the wise and prudent of this world. This I say, is sweeter vnto their mouth then hony, and the hony-combe. Concerning this phrase of eating vp the booke,

booke, looke *Ezech. 2. 9.* for here the holy Ghost alludeth thereunto.

This booke being so sweete in the mouth, yet beeing eaten and digested, is bitter in the belly.

There may bee three reasons yeelded of this bitterness.

First, because it beeing once taken downe into our soule by godly meditation, doth mortify our corrupt nature, and bring vnder our lusts, and therefore seemeth bitter to flesh and bloud.

Secondly, because afflictions and trials do alwaies necessarily follow the sound digestion of the Gospel.

Thirdly, because the doctrine of the Gospel being swallowed by the ministers thereof, must not bee kept to themselves, as it were closed vp in their stomackes, but they must out with it againe, as if it were some loathsome and bitter thing, which must needs be cast vp againe. And for this cause it is said in the last verse, that *they must prophesie againe among the people and nations, and tongues, & many kings.* Now blessed bee the name of the Lord our God, who hath giuen vs to liue in this age, wherein we doe with our eyes behold and see the fulfilling of all these things: let vs therefore praise God for this great worke which

which we see wrought in our daies, and let vs still more & more magnifie this little booke, which will vtterly destróy Popery, and bring downe the proud Antichrist, do al that fight for him what they can.

CHAP. XI.

WEe haue heard that the little Booke should bee opened, and the Gospell preached and published to many Nations & Kingdomes, after the great darknesse of Popery: and that this was done by *Luther, Melancton, Calvin, Peter Viret, Peter Martyr, Bullinger, Bucer*, and all their faithfull successors vnto this day. Now in this Chapter wee are to vnderstand of the effect & good successe of their preaching and publishing the Gospell, which was, that the Church should bee restored, reformed, and built vp thereby which a long time had bene wasted and oppressed by the tyranny of Antichrist, and that many should embrace the Gospell, forsake their Idolatries, and turne to God with all their hearts, yea whole nations and kingdomes in Europe should be converted to the faith, as we see this day God bee praised. So then the principall drift of this Chapter is, to shew those things which yet remaine to be

bee fulfilled vnder the blowing of the sixt Trumpet, which is the preaching and preuailing of the Gospel, euen vnto the worlds end: and also the things which follow vpon the blowing of the seauenth trumpet, which is the resurrection and last iudgement.

This Chapter containeth sixe principall things, as it were sixe parts thereof.

First, it sheweth how the true Church vers. 1, 2. should bee gathered together and built vp by the preaching of the Gospel, and all the wicked refused and cast out.

Secondly, it describeth the builders; that v. 3, 4, 5, 6. is, all the faithfull Ministers which had and should resist Antichrist.

Thirdly, it sheweth how Antichrist should vers. 7, 8. persecute the Preachers and professours of the Gospel vnto death, and murder them by heapes.

Fourthly, it sheweth that Papists, Athe- vers. 9, 10. ists, and wicked worldlings, should reioyce in the death of Gods people, and not vouchsafe them so much as the honour of buriall, but send gifts one to another for ioy that they were rid out of the earth. Fifthly, it shew- v. 11, 12, 13. eth that notwithstanding the rage and furie of the world in persecuting them to death, God should not onely receiue their soules to glory, but also raise vppc others endued with
the

the same spirit, which should preach, profess, and witness the same truth constantly and continually, even vnto the end of the world.

Verf. 14. &c. Lastly it sheweth, that after the preaching of the Gospel some good time in this last age, the seauenth Angel should blow the Trumpet, and the world should end.

verse 1. *And there was giuen mee a reede like vnto a rod, and the Angel stood by saying, Arise and measure the temple of God and the Alter, and them that worshippe therein.*

Here Iesus Christ giueth a reed vnto *Iohn* like vnto a rodde, and thereupon he is commaunded by an Angel to go about the measuring of the Temple, the Alter, &c.

By this measuring with a reede like a rod, is signified the restoring and building vp of Gods house, which now was greatly ruined and runne into decay through the long preuailling of Popery. Measuring with a reed, is taken for the building vppe of Gods Church, after the decayed estate thereof, both in *Ezechiel*, *Zachary*, and this Prophesie. *Iohn* in the person of all faithfull Ministers, hath this measuring rod giuen him, because the Church was to bee restored and built vp by the

the ministers and Ministry of the Gospell.

The thing to be measured, is the Temple, the Aultar, & them that worship therein.

This is an allusion to the legall worshippe whereby our spirituall worship is represented. For by the materiall Tempell, is meant the spirituall Tempell, or Church of God. By the Aultar of stone, is meant the spiritual worship. By them that worship therein with carnall sacrifices, is meant all the true members of the Church, which worship God in spirit and truth.

Now then, both the Church, the true worship and worshippers, were all to be measured, repaired, and built vp by ministry of the word, which all were decayed and almost laid wast, by the Popes tyranny.

But the Court which is without the temple cast out and measure it not, for it is given to the Gentiles; and the holy Citty shall they tread under foote two and forty monthes.

John is heere forbidden to measure and build vp the court which is without the Temple. Whereby is meant all heretikes, hypocrites, worldlings, and all such as haue a place in the Church, but are not of the Church. This phrase of spech is takē from

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the

the old shadowish worship as the rest before. For in the temple of *Ierusalem* there was an outward court which was common to all, good and bad: the holy place which was proper to the Priests and Leuites: and the holy of holiest, or most holy place, where none might come but the high Priest only.

Heere is a reason added why the Lord God refuseth all Papists and hypocrites, and all such as belong to the outward court onely, and it is this: that this outward court *is giuen vnto the Gentiles*, that is, to all false Christians and counterfeits in Religion, which are members of the visible Church, but haue nothing to do with the inuisible. These are compared to Gentiles in two respects. First in regard of prophānes, for they are as prophane as the heathen. Secondly, in respect of persecuting the truth: for hypocrites and Atheists are as forward in persecuting the people of God as the Heathen Emperours, which persecuted the Church by the space of 300. yeares. All comes in this, that when the Church should bee gathered and built by the preaching of the Gospell, God would haue all Papists, Atheists, and Hypocrites shut out.

Moreouer, here is the second reason yeelded, why the outward court should bee cast out,

out, and not measured; to witte, because *they should tread the holy Cutie under foote forty and two monethes*: that is, they should persecute the church all the time of Antichrists raigne. For forty two months in this verse: and 1260. daies in the next verse, and *three daies and a halfe* verse 9. and *time, times, and halfe a time*, in the 12. chap. vers. 14. and 1260. daies, chap. 12. vers. 6. doe signifie all one thing, which is the short raigne of Antichrist: for these moneths, these daies, and these times, doe every one of them make three yeares and a halfe. For who knoweth not that forty two moneths make iust 3. yeares and a halfe, and that 1260. daies, maketh euen so much also: and by time hee meaneth a yeare, by times, two yeare, and by halfe a time, halfe a yeare. Now the reason why Antichrists raigne is numbred by daies, moneths, and halfe times, and all amounting but to three yeares and a halfe, is to note the short continuance thereof, for the comfort of the Church, as appeareth more fully and plainly in sundry places of this prophetic, where it is set downe in plaine words, that Antichrist should raigne but a short time; for what is five or sixe hundred yeares in comparison of eternitie.

But here the Papists do shew themselves

most sottish and ridiculous, in that they would gather from hence, that the pope is not Antichrist: for (say they) Antichrist shal raigne but three yeares and an halfe, but the the Pope hath raigned many yeares: therefore the Pope is not Antichrist.

Now to answer the proposition of their argument taken from this place. First, it may bee answered that this place is not to be vnderstood litterally, but mystically: as many other things in this booke.

Secondly, here is a certaine number put for an vncertaine, a definite number for an indefinite, which also is vsuall in this booke,* as we heard before, concerning the sealing of the Tribes, of euery Tribe 12000. which maketh 144000. Now no man is so mad as to thinke there were iust so many sealed and neither more, nor lesse.

Chap. 7.

Thirdly, heere is an allusion to *Daniels* weekes, and other propheticall computations, wherein sometimes a day is put for a yeare, a weeke, for 7. yeares, as in *Daniels* seauens, and a month for 30. yeares. So then I conclude, that it is extreame folly to interpret this place literally. The curious and friuolous interpretations of this place, and such like in this booke, by some writers, I do of purpose omit, as maters vntrue, vnfound, and

and vniudiciall: for I onely in this booke seeke the sense that is, and not the sense which is not, as hath bin said before.

But I wil giue power vnto my 2. witnesses, & they shall prophesie 1260. daies clothed in sackcloth.

Having set down how Antichrist and his company, being those Gentiles which possesse the outward court should tread downe the holy cittie, that is, the true church of God for a short time: now he commeth to shew, that euen in the height & pride of the Popes power, and gouernment, yet the church was not vtterly extinct, God did neuer vtterly forsake it, but in all ages, and at all times, God did raise vp one or other to withstand all popish proceedings, which is here meant by the 2. witnesses. For assuredly these two witnesses do not signifie *Enoch*, & *Elias*, as the Papists and some others doe dreame, but they signifie all the faithfull preachers and professors of the truth which in all ages both former and later haue opposed themselues against the pope, his clergy, his doctrine, his religion, and all his abominable proceedings.

They are called *Witnesses*, because they should beare witness vnto the truth.

They are said to be 2. in number, for three reasons.

First, because they were very few in those daies when popery did so generally preuaile: for two is the smallest number.

Secondly, because the law of God doth admit of no lesse number in witnesse bearing, as it is written; *In the mouth of 2. or 3. witnessess shall every word stand.*

Hab. 2. 5. Thirdly, it is an allusion to Zorobabel, and Iehosona, which were the two restorers and builders of the temple after the captiuitie. Christ saith here, that *hee will giue power to his two witnessess*: for no man hath any power in heauenly things, except it be given him from aboue: and especially to stand fast to the truth in the heat of persecutions and troubles.

1. Cor. 14. 2. It is said, that these two witnessess shall prophesie: that is, preach, declare, and speake. For so prophetic is taken in the former Chapter, and last verse: so also in other places of the scripture.

The time of their prophesying being 1260. daies, hath bin expounded before.

These two witnessess are cloathed in sack-cloth, which signifieth that they should lead a sorrowfull life heere in this world. For in old time when men did fast and mourne, they

they did vse to put on sackcloth. It followeth then that these faithfull Preachers and witnesles of the truth, did not spend their daies in mirth, iolity, and worldly pompe and brauery, as did the Popes Clergie, and pompous prelates of Antichrist.

Now if any man will demaund how this may appeare that there haue beene alwaies some raised vp of God, to write, preach, declare, and speake against the whoore of *Babylon*, euen then when she was aloft and raigned as the Queene and Lady of the world; I answer that Histories are very plentiful in this point: which at large doe shew that in all countries and kingdomes of *Europe*, there were euer some stirred vp to impugne and resist the Whoore of *Babylon*;

As,

In England.

Rebert Grosset, Bishop of Lincolne, An. dom.

Iohn Wickliffe, supported by Ed- 1293.

ward 3. and diuers of the Nobility in England. An. 1400

In Germany.

Taulerus a preacher.

an. 1354.

Franciscus Petrarcha.

1356.

Iohannes de rupe scissa.

1357.

Conradus Hager.

1359.

Gerbardus Rhider.

1359.

N 4

Petrus

An Exposition

1360.

Petrus de Corbona.
Iohannes de Poliac.
Iohn Zisca.

1420.

*In Bohemia.**An. dom.**Iohn Husse.*

1414.

Ierome of Prage.

1416.

Mathias Parisiensis.

1370.

*An. 1250.**In Spaine.**Arnoldus de noua villa.**In Italy.**An. 1500.*

Ierome Sanonarola, a Monke,
Siluefter a Friar.

*In France.**An. 1160.*

Waldas, of whom came the Walden-
ses, or poore men of Lyons in
France.

*an. 1252.**an. 1292.**an. 1290.*

Guilielmus de sancto amore.
Robertus Gallus.
Laurentius.

*In Ireland,**an. 1362.**Armachanus, an Archbishop.**In*

In Scythia.

Many preachers at once.

an. 1240.

In Grecia.

All the Churches of *Grecia* re- an. 1230.
nounced the Church of Rome
for their abominable Idolatry.

It were too tedious to recite all, which the stories doe report to haue withstood both Pope and popery, euen when it did most of all beare the sway: these may suffice for the vnderstanding of the Text. As for those which haue beene raised vp since the decay and fall of Popery: I meane since *Luthers* time, they are so many, and so well knowne, that I neede say nothing.

*These are two Olive trees, and two candle-sticks Verse 4.
standing before the God of the earth.*

Here the 2. witnesses are compared to 2. *Olive trees*, because that as the *Olive tree* doth droppe downe his oyle and fatnesse, so the faithfull Ministers doe droppe downe vpon the Church the sweet oile of the spirit,
which

which is all heavenly and spirituall graces: as the metaphor of oile is often so taken in the scriptures.

They are also compared to *two candlestickes*, because that as the candlestick beareth vp the candle set vpon it, so the Ministers of the Gospell beare vp and hold forth the light of Gods word, euen in the greatest darkenes.

These candlestickes are said to *stand before the God of the earth*: because God beareth rule, not onely in heauen, but in earth also: euen then when all things in the earth seeme to be most troubled, & the church militant vnder greatest persecutions as now it was.

verse 5. *And if any will hurt them, fire proceedeth out of their mouthes, and shall deuoure their enemies: for if any will hurt them, so must he be killed.*

verse 6. *These haue power to shut heauen that it raine not in the daies of their prophesying, and haue power ouer waters to turne them into blood, and to smite the earth with all manner of plagues as oft as they will.*

Heere is shewed, that if any dispise the simplicitie of these two witneses, and offer them wrong because of their basenesse, and contempt

contempt in the world, that there is a fire commeth out of their mouth, that is, the fire and mighty power of the word of God, vttered out of their mouthes; which ouerthroweth, and ouer-turneth their enemies: nay as fire it consumeth them to ashes: for the ministers of the Gospell are armed *with readie* 1. Cor. 10 6, *vengeance against all disobedience.* Therefore they be starke mad, and know not what they doe, which oppose themselues against the true ministers of Christ. For the sword which they fight with, slayeth the reprobates in their soules, though not in their bodies: for the ministry of the word, is the fauor of death to all vnbeleeuers.

That which it here spoken of *shutting the heauens that it raine not, and turning the waters into blood,* is an allusion to *Elias* and *Moses*. Whereof the one by his prayer shut the 1. King. 17. heauens, the other by his rod turned the waters into blood. Now the faithfull Ministers of the Gospel are compared to these two, not because they should work such outward myracles as they did, but because they shold bee furnished with spirituall power, which is farre greater. For most sure it is, that the inuisible and spirituall power wherewith the Ministers of the Gospell are armed, is very great and glorious, though the
World

World see it not, nor know it not. For the Apostle saith; *The Weapons of our warfare are*
 2. Cor. 10. 6. *not carnall but spirituall, mighty through God, to*
cast downe holds, casting downe the imaginations,
and euery high thing that is exalted against the
knowledge of God, &c.

verse 7. *And when they haue finished their testimony, the*
beast that commeth out of the bottomlesse pitte,
shall make warre against them and kill them.

Here is set downe the great cruelty and bloody tyranny which Antichrist should vse against these faithfull witnesses of our Lord Iesus. For although they ouercome him with the spirituall sword, which is the fire that commeth out of their mouthes: yet for a time power was giuen to this beast that commeth out of the bottomlesse pit, that is, the Pope and his adherents to murder Gods Saints with the materiall sword: but yet note that Antichrist can doe nothing till the two witnesses haue finished their testimonie; such is Gods care and prouidence for al his faithfull seruants.

verse 8. *And their corpes shall lie in the streetes of the*
great citie, which spirituallly is called Sodome,
and Egypt, where our Lord also was crucified,
 By

By the great cittie, here is meant *Rome*, and yet not the cittie onely of *Rome*, but all the *Romane Empire*, power, and iurisdiction, as afterward shal be made manifest. Now the corpses and dead carcases which were murdered and massacred in'all nations, by Antichrists tyrannie are here said to lie in the streetes of *Rome*, that is, to be cast forth into the open fields, as not worthy the honor of buriall in all places, countries, and kingdoms, within the *Romane Empire*, or iurisdiction of *Rome*, as we read to haue beene in *England, Scotland, France, Ireland, Germany, & Spaine*. And as the holy Ghost saith, *the dead bodies of thy seruants haue they giuen to be meate to the fowles of the heauen, and the flesh of thy Saints vnto the beasts of the earth.* Psal. 79. 2.

Moreouer it is to be obserued, that *Rome* is here compared spiritually, or by a trope, to *Sodome* and *Egypt*. To *Sodome* for filthines; for what cittie euer was, or is more filthy then *Rome*, *the mother of whoredomes and abominations of the earth*? And to *Egypt*, for Idolatry and keeping Gods people in spirituall bondage. Chap. 17. 2.

Last of all, it is here said, that our Lord Iesus was crucified at *Rome*, which may seeme strange sith all men know, that Christ was crucified at *Ierusalem*. But to answer this doubt,

doubt, we are to vnderstand, that in respect of the place, our Lord Iesus was crucified at *Ierusalem*: but if wee respect the power and authority that put him to death, he was crucified at *Rome*: for Christ was put to death by a *Romane* Iudge, by *Romane* lawes, by *Romane* authority, by a kind of death proper onely to the *Romanes*; and in a place which then was within the *Romane* Empire. And for this cause is here said, that Christ was crucified at *Rome*. *And they of the people, and kindreds, and tongues, and Gentiles, shall see their corpses three daies and an halfe, and shall not suffer their corpses to be put in the graue.*

verse 9.

Hitherto we haue heard of the rage of Antichrist against the two witnesses. Now further we are to vnderstand of the malice and fury of all his adherents; that is, all *Papists*, *Atheists*, and the rest of the blinde people, and seduced multitude, which all did allow the *Popes* cruelty in shedding the bloud of the *Martyrs*; and they doe testifie the allowance and approbation of the *Popes* fact, and also their owne malice and madnesse against them in this, that they wil not vouchsafe them the honour of buriall, but cast out their dead bodies as carrion, or as the dead bodies of dogges or swine; thereby shewing that they esteemed them no better then so.

Nay,

Nay, wee read that their hellish rage and madnesse was so great and outrageous, that they wrecked their malice vpon the dead bones and carkasses of Gods Saints and Martyrs. For their bloody and most malicious mindes could not bee satisfied except they digged vp the bodies of Gods Witneses out of their graues, and burnt them to ashes.

Whereas it is said, *they shall see their corpses*, the meaning is, that all the blinde people within the Romane Empire should bee eye-witneses of these things, and not only so, but euen great Agents also in the slaughter of Gods people.

By 3. daies and an halfe, which is halfe a week, he meaneth all the time of Antichrists raigne, and tyrannicall gouernment, as before hath bin shewed. For these 3. daies and a halfe, beeing in propheticall computation three yeares and a halfe, signifie the same thing that the 42. moneths, and a thousand, two hundred and three score daies before.

And they that dwell vpon the earth, shall reioyce Verse 10.
ouer them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwell on the earth.

Here

Herewe see how the inhabitants of the earth, that is, the seduced multitude and blinde people in the time of ignorance, doe greatly insult and triumph ouer the death of the Lords witnessses, and they doe expresse their ioy by sending gifts and presents one to another, as if they had receiued some great benefits, or had heard the most ioyful newes in the world. And the reason is added, because they vexed and tormented them, meaning thereby, that the preaching of the truth, and the reproofing of their errors, Idolatries, and manifold impieties, was a dagger, and a corseý vnto them, they could at no hand endure it: for the preaching of the Gospell is the torment of the world, and the Preachers the tormenters. These few Preachers thundring against their superstitions, and abominable seruice of Antichrist, did vexe euery veine in their heart, & inwardly so wound and launce their consciences, that they could haue no rest til they had rid them out of the world. But now hauing dispatched them, and made riddance of them, they are very cranke and iocund.

verf. 11.

But after three daies and a halfe, the spirit of life comming from God, shall enter into them, & they shall stand upon their feete, and great feare

fear shall come upon them which saw them.

Notwithstanding the rage and savage fury of the Pope and his followers; yet here is shewed, that they could not preuaile as they desired: for within three daies and a halfe, that is, when the date of Antichrists raigne was expired, and the time come that Popery must be disclosed by the light of the gospel breaking forth; there followeth a great alteration. For these two Prophets or witnesses are raised vp againe. For he saith, the spirit of life which came from God, shall enter into them, and they shall stand vpon their feete.

This may seeme somewhat strange; but it is not to be vnderstood that they should be raised vp bodily in their persons till the last resurrection: but that God would raise vp others endued with the same spirit, which should mightily defend both the doctrine, cause and quarrell, which their predecessors had maintained, & sealed with their blood; in whome they should after a sort reuiue and liue againe, euen as *Elias* did reuiue, and as it were liue again in *Iohn Baptist*; who is said to be endued with the power and spirit of *Elias*, as it was foretolde by the Prophet, & as our Sauour himseife doth auouch. Now

O

blessed

bleſſed be God, that we liue in theſe daies wherein we ſee with our eyes all theſe things fulfilled. For when the Pope and his Cleargy had murthured *Gerhardus, Dulcimus Narenſis, Waldus, Nicolaus, Orem, Iohn Picus, Iohn Zifca, Viſilus Gromingexſis, Armerius, Wickliſſe, Huſſe, Ierome of Prage*, and many Preachers in *Suenia*, and one hundred holy Chriſtians in the country of *Alſatia*, and many others in all countries, and of all conditions of men: yet for all that ſpight of their harts, God raiſed vp others in their ſtead, as *Luther, Caluin, Zuinglius, Peter Martir, Peter Uret, Melancton, Bucer, Bullinger*, and their ſucceſſors; yea the thouſands of excellent Miniſters, and Preachers which are diſperſed ouer all Europe at this day: In whome all the former witneſſes doe reuiue, and as it were ſtand vpon their ſeete againe. And now a great feare is come vpon the Pope & his Cleargy, and all his fauorites: for they did neuer ſo much as dreame of ſuch an alteration: but this is the Lords doing, and is maruellous in our eyes.

Verſe 12,

And they ſhall heare a great voice from heaven, ſaying vnto them, come vp hither: and they ſhall aſcend vp to heaven in a cloud, and their enemies ſhall ſee them.

Heere

Heere the Lords witnesses, whome Antichrist had murdered, are called, and taken vp into heauen, that they may be crowned with glory and immortalitie, hauing in the earth fought so excellent a fight of faith as they had: for euen as Christ their head was taken vp in a cloud into the heauens, euen so his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreover, it is here said, that *their enemies shall see them ascending vp*, they shall as it were ascend vp in their sight: for from the fire and faggot, swords, and Speares of their enemies, they went directly vnto God, and the very consciences of their persecutors did witnesse so much; nay some of them being in horrible convulsions of conscience, did not sticke to vtter it, auouching the innocency of Gods Martyrs: as sometimes *Pilate*, and the *Math. 23.* Centurion did of Christ. But though they had not bin iustified by their enemies, yet are they here iustified by a greater testimony: for the voice from heauen, the voice of God doth iustifie them, and cleare them; accounting them worthy to be called vp from the earth to Heauen, and receiued to eternall glory. For howsoeuer the Pope and his Cleargy condemned them for hereticks and scismaticks; yet here they are iustified

and cleared by a voice from heauen, which is more then the voices, suffrages, and approbations of all men in the world.

And the same houre there shall be a great earthquake, and the tenth part of the Cittie shall fall, and in the earth-quake shall be slaine in number 7. thousand, and the remnant were sore feared, and gaue glory to the God of heauen.

As he hath shewed before that the world was very ioyfull and iocund, when they had made dispatch of Gods witnessies, but afterward full of feare and terrour, when they saw what followed: So here in this verse is shewed, that at the same houre, that is, about the same time when they haue persecuted the Saints, and see thousands of others raised vp in their stead, and as it were out of their ashes, or rather out of their blood, that there should immediately follow a great earthquake; that is, horrible commotions, seditions, tumults. & open wars among the Kingdomes and Nations of the world, and amongst all people which should liue after the breaking forth of the light of the Gospell, as this day we see with our eyes. For who now in these daies doth not see & feele this Earth-quake? Who knoweth not what stirres

stirres there haue bin and are euery where about Religion? Who is ignorant that all wars, seditions, treacheries, treasons, and rebellions that are this day in Europe betwixt one kingdome and another, are specially concerning the matter of Religion? But marke what followeth. Behold the effect of this Earth-quake. It is said, that *the tenth part of the Citty shall fall*. By the Citty heere hee meaneth the great Citty of *Rome*, mentioned before verse 8. which is therefore called the great Citty, because it was the cheife cittie of the Romane Empire, and the very seate of Antichrist. Now then the sense and meaning of the holy Ghost is, that when there once beginneth to be an *Earth-quake*, that is, broiles, contentions, alterations, questions, and disputations, about Religion: and that the popish doctrine which had so long preuailed in the world, should be called in question, yea openly preached against, conuicted and condemned, that then *Rome* should begin to fall, and Romish religion to suffer a great Eclipse, yea the tenth part; that is, some part of the cittie of *Rome*; I meane the doctrine and authority of *Rome* should be ouerthrowne. Now this falling of the tenth part of *Rome*, was fulfilled within some few yeares after the broaching of the

Gospell by *Luther*, and his immediate successors; but since it is gone backe many degrees, and hereafter it shall still ebbe and consume away by degrees, euen vntill it come to nothing: as God willing shall be plainly prooued hereafter.

Moreouer, here is set downe another effect of this earth-quake: which is, that thereby shall be slaine in number seuen thousand, that is, many thousands, for the number of seuen is a perfect and vniuersall number, as formerly hath bin declared. But the sense of this clause is, that all such as will not yeeld to the Gospell after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out sturdily against the truth, shall feelee the heauy iudgments of God vpon them, and come to miserable & wretched ends, as did here in England *Stephen Gardiner*, bloudy *Bonner*, and many other such open persecutors in other nations and countries, as the booke of Martyrs doth plentifully witnesse.

Last of all it is said, that *the rest were terrified, and gaue glory to the God of heauen*: that is, the elect of God seeing these horrible iudgments vpon the persecutors of the Gospell, and hauing their eies opened through these
con-

contentions and broiles about religion, should repent of their former Idolatries, blindnesse, and ignorance, should yeeld to the truth, and giue glory to the God of heauen, as at this day we see thousands do, God be thanked. We heard before in the time of the Turkes murthering armie, when the third part of men were slaine, that the rest repented not of their Idolatry. But now (God be praised for it) many doe repent e-very day, and turne from dumbe Idols, to serue the liuing God. And therefore although the times wherein we liue, be: sinfull and troublesome, yet are they golden times and daies, in comparison of former Ages, wherein Antichrist did raigne and rule ouer all. Moreouer, from this place may plainely and strongly be concluded, that the Gospell shal preuaile more and more in all the kingdomes of Europe, euen vntill the end of the world. For here we see it foretold and prophesied, that in this very last age of the world, and euen as it were, a little before the blowing of the seuenth trumpet, which presently hereupon is sounded, as in the next verses appeareth, many should repent, and giue glory to God.

The second woe is past, behold the third woe will ver. 14, 15. come anon. And the seuenth Angell blew the

trumpet, and there were great voices in heauen, saying: The kingdomes of this world are our Lords, and his Christs, and he shall raigne for euermore.

Now commeth the third, the last, and the greatest woe, which is the woe of eternall death vpon all the vngodly, both in their soules and bodies for euer in the last iudgement. The first woe was the Papacy. The second woe was Turcisme. And this third woe is the last iudgement. For it now followeth, that the seuenth Angell bloweth the last Trumpet: as our Lord Iesus sware before, that when the seuenth Angell should blow the Trumpet, there should be no more time. Therefore when we see all things filled which doe belong vnto the sixt trumpet, it remaineth that we should euery houre expect and looke for the blowing of the seuenth trumpet, and the end of the world. For the holy ghost telleth vs, that when the kingdome of the Pope and the Turke shall fall, and the Gospell be preached in many Nations and kingdomes, that then the third woe will come anon, that is, the last iudgement followeth presently vpon it. Now at the blowing of this seuenth trumpet, there were great voices in heauen, saying, the kingdomes of this world are our Lords, and his Christs,

Christ, and he shall raigne for euermore.

These voices in heauen are the triumphing voices of Gods elect, who doe exceedingly reioyce and triumph, that the kingdome of Sathan and Antichrist is overthrowne, and that the Kingdome of God and of Christ is set vp, and shall stand for euermore. For now all aduersary power bee-
 ing ouerthrowne, Christ doth deliuer vp a peaceable kingdome to his father, as it is written; *Then shall be the end, when he hath de-* 1. Cor. 15.
liuered vp his peaceable kingdome to God the Fa- 24.
ther: For hee must raigne ouer the Church militant, till he haue trod downe al his enemies vnder his feet, & when the Son of God hath subdued al things to himselfe, then shall he be subiect to his Father, as hee is the mediatour of the Church, and yet raigne with his Church triumphant for euermore.

Then the 24. Elders which sate before God on verse 16. their seates, fell upon their faces, and worshipped God.

Saying: Wee giue thee thanks ô Lord God al- verse 17.
mighty, which art, which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

These 24. Elders doe signifie all the elect, Chap. 4.
 both

both of Iewes & Gentiles, as we haue heard before; which all in most suppliant manner, doe worship the only euerlasting God, euen in the Church triumphant, and doe greatly reioyce, and giue all praise and glory vnto him, because now he had receiued the Kingdome, the power and the glory, both Pope and Turke, and Emperour, and all his enemies, being subdued vnder his feete.

Verse 18. *And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the prophets, and to the Saints, and to them that feare thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now hee mentioneth the wrath and vengeance which is to be powred forth vpon all the wicked at the last day, and also the reward of the godly. For whereas he saith, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged,* the sense and meaning is, that all the prophane enemies of the Church, which haue had their time in which they were angrie with Gods people, and in their wrath did afflict and vex them very sore, should now be

be iudged and condemned in Gods wrath: for now the day of his wrath and vengeance is come, wherein he will destroy them that destroyed the earth, and seemed to carry all before them; and wherein also he will giue a full recompence of reward to all his faithfull worshippers, both small and great, both Preachers and professors of his Gospel.

Then the Temple of God was opened in heauen, & there was seene in the Temple the arke of his covenant, and there was lightnings, and voices, and thunders, and earth-quakes, and much haile. Verse 19.

This is a further amplification of that which is set downe in this former verse. For now he saith, *that the Temple of God should bee opened in heauen:* That is an open doore and passage should be made through Christ, for all the elect to enter into Gods euerlasting kingdome, and raigne with him and his Angels for euermore. By the *arke of the covenant*, is meant Christ, who is said here to bee seene in the temple or kingdome of glory, because through his mediation onely (in whome the covenant of peace is established with his church) the 24. Elders are made partakers of their Crownes, and enter in with him, & his Angels

Angels into the euerlasting Temple made without hands, and eternall in the heauens. But on the contrary here is said, that *there were lightnings, thundrings, &c.* That is, most horrible vengeance and wrath poured down vpon al reprobates in hel-fire for euermore. For when it shall be said to all the faithfull. *Come ye blessed, &c.* then also shall it bee said to all vnbeleeuers: *Goe ye cursed into hell-fire, &c.*

Now for warrant of this exposition of the last verse that the temple in heauen is to be vnderstood of the kingdome of glory, looke Chap. 15. v. 5, 6, 8. Cap. 16. vers. 1. The reason hereof is, that as the doores of the Temple of Ierusalem beeing set open, Gods people entred in and worshipped: so the euerlasting gates of the new Ierusalem, and celestial temple beeing set open by Christ, all the elect doe enter in, and worship God without wearines, euen as the Angels for euermore.

That the arke of the couenant is taken for Christ, see 2. Sam. 6. 2. Psal. 78. vers. 61. 62. This arke of the couenant, that is, Christ is here seene in the Temple, because Christ hath alreadie taken possession of heauen as mediatur & head of the Church, and now doth set open the kingdome of heauen to all beleeuers, that through him they may haue
free

free accesse thereunto, as it is written, *that through him onely wee haue an entrance vnto the Father.* Eph. 2. 18.

That by *thundrings, lightnings, earth-quake, haile*, is meant that horrible vengeance and wrath, which is poured forth vpon all the vngodly, see Psal. 11. v. 6. Let this briefly suffice to satisfie the conscience of the reader. And thus much concerning the second vision contained in these eight chapters going before, wherein we haue heard all things expounded that doe belong vnto the opening of the seauen scales, and the blowing of the seauen Trumpets, that is, all notable things which were to fall out from the Apostles times, vnto the end of the world.

CHAP. XII.

NOW hauing finished the second vision, we are come vnto the third, contained in all the chapters following, euen vnto the end of this Booke. Wherein diuers things, which were obscurely and darkely set downe in the former vision, are more plainly and fully opened and expounded: so that this third vision is as it were a commentarie or more cleare exposition of sundry things contained in the second vision: but especially of

Chap. 6.

of the persecuting Romane Empire mentioned in the opening of the second seale, and also of the papacy mentioned at the blowing of the fift trumpet. But the generall

Chap. 9.

summe of this third vision, is a liuely painting out of the malignant Church and the great vpholders thereof, the Diuell, the Romane Emperour, & the Pope. It sheweth also the rising & falling of the Romane Empire, and the rising and falling of the papacy. It sheweth also the vtter ouerthrow of both together, with the eternall condemnation of the Diuell, which set them al a work to fight against the Church. Last of all, it sheweth the eternall felicity of the Church, and the vnconceiueable happines of all Gods chosen in the heauens for euermore. This principal drift of this 12. chapter, is to set forth the nature of the true, visible, and militant Church here in earth, whose head is Christ Iesus. And also the false malignant Church, whose head is the Diuell, together with the continuall enmity and warre which is alwaies betwixt them.

This Chapter very may fitly be diuided into fue parts.

The first is a description of the Church.

The second is a description of the Diuell, the Churches enemy.

The

The third containeth the Churches battaile with the diuell, and her victory.

The fourth sheweth the ioy and triumphes of the godly, in the Churches victorie ouer Sathan.

The fifth and last sheweth the fury, and malice of Sathan, who, although he was foiled in battell by the Church, yet would not giue ouer, but continued persecuting the Church in her members, and making warre against the remnant of her seede.

Text:

And there appeared a great wonder in heauen: verse 1.

A woman cloathed with the sunne, and the moon was vnder her feete, and vpon her head a crowne of 12. starres.

First the Holy-Ghost calleth the matters of this chapter *a great wonder*, to stirre vs vp to attention. For men are much moued with wonders; and a wonder indeede it is in the literal^l sense to see a woman cloathed with the Sunne, &c. but a farre greater wonder in the spirituall sense, as we shall heare; & the greatest wonder of al, that a poore weake woman should encounter with a great redde dragon, and ouercome him. It is said to be *a wonder in heauen*, because the Church here in vision

vision appeareth not vpon the earth, but in heauen, in as much as her birth is from heauen, her inheritance in heauen, and her conuersation in heauen.

The Church is here compared to a woman, as in the 45. Psalm, and in the whole booke of the Canticles, and that for three reasons.

First, as a woman is weake and feeble, and in law can doe nothing of her selfe without her husband: so wee of our selues are weake and feeble, and in matters of Gods law and worshippe can doe nothing without our husband Christ, as he saith: *without me ye can doe nothing*. Secondly, as a woman through the company of her husband is fruitfull, and bringeth forth children: so the Church by her coniunction with Christ, and his word, doth bring forth many children vnto God. Thirdly, as the loue and affection of a woman is to her husband, as Gen. 3. 16. so the loue and affection of the Church is altogether to Christ, and Christs to her.

Mal. 4. 2. *This woman is cloathed with the Sunne*: that is, the Church is cloathed with Christ the Sunne of righteousness, as the Prophet speaketh.

The Moone was vnder her feete. Whereby is meant, that the Church treadeth vnder her

her feete all worldly things, which are compared to the Moone for their often changes, waxings, wainings & increasings, decreasings, and continuall mutations, and vncertainties. The Church treadeth all transitory things vnder her feete: that is, she maketh light account of them; she regardeth them not in comparifon of heauenly things. For he that is cloathed with the Sun, careth little for the light of the Moone.

She hath upon her head a crowne of 12. stars: which signifieth that the Church is adorned, and beautified with the doctrine of the twelue Apostles, that is, the doctrine of the Gospell, as it were with a crowne of Gold, of Pearle, and Pretious Stones. For the doctrine of the Gospell is the crowne of the church.

And she was with child, and cryed trauailing in ^{verse 2.} *birth; and was pained ready to be deliuered.*

The Church is said to be with child after she hath conceiued the immortal seed of the word, by the ministry of the Gospell, as the Apostle saith. *In Christ Iesus I haue begotten* ^{1. Cor. 4. 15.} *you through the Gospell.* And to the Galathians: *O ye little children of whome I trauell in birth againe, till Christ be formed in you.*

P

It

It is not only said that this woman was with child, but also, that shee was very neere her time ready to bring forth, and to be deliuered, and that she crieth in trauell. Now the child which she bringeth forth, is Christ Iesus, as appeareth verse 5. for there it is said of him, that *he should rule all nations with a rod of Iron.*

Gal. 4. 14.

Now although Christ was borne but of one member of the Church, which is the *Virgin Mary*: yet may it be said that the whole church, which was before his comming; did euen trauaile with paine to bring him forth, because they had through faith in the promises a longing, and feruent desire and expectation of his comming. For from the first promise made to *Adam*, and afterward renewed to *Abraham* and his posterity, the church stood in a continuall expectation of the promised *Messias*, looking wishly euery day when he should be actually exhibited to the world. For which cause here she is said to cry *trauelling in birth*. And not vnfaulerly also may the Church be said to cry *trauailing in birth*, when through many persecutions and afflictions, she bringeth forth Children vnto GOD by the ministry of the word. For the Church bringeth forth no children at ease, but with hard trauaile, and much

much adoe, hauing so few friends to helpe her, and so many enemies against her, as a none we shall heare.

And there appeared another wonder in heauen. Verse 3.

For behold a great red dragon, hauing seauen heads and ten hornes, and seuen crownes vpon his heads.

*And his taile drew the third part of the starres of heauen, and cast them to the earth. And the dra-
gon stood before the woman, which was ready to
be deliuered.* vers. 4.

Now we are come to the description of the churches great and capitall enemy, which is the diuell: who because he studieth and laboureth continually to impeach the good estate of the Church in heauenly things, to deiect her from her dignitie, and dispossesse her of her inheritance, therefore here in a vision he is said to appeare in heauen. For he medleth with the Church, in and about heauenly things, practising to pull her out of heauen, from whence shee came, and whither she must returne, euen to cast her into hell, and condemnation with himselfe, if it were possible.

The diuell is compared to a dragon, for his fury and felacies, to a great dragon for his

power and might; and a *red dragon*, for his bloody cruelty, malice, and madnes against Christ, and all his members.

His *7. heads* signifie his manifold sleights, and subtilties, wherein he is a crafts-maister.

His *ten hornes* signifie his dreadfull power. For who knoweth not that he is stronger then any other creature, hauing not lost his strength by his fall, but remaineth as strong as an Angell of light.

His *seauen crownes* upon his heads, do signifie his manifold victories ouer the world. For hee hath from time to time, and from age to age, got so many conquests of the world, through his sleights and power, that now *hee is the GOD of the world*, as the Apostle saith, *and raigneth as king ouer them*.

This dragon hath a monstrous taile both for length and strength. For it is so long that it reacheth vp to heauen, and so strong that it brusheth downe the starres from thence. That is, the diuel through ambitiō & couetousnes, & other fleshly lusts, doth pul downe many ministers, which shined in doctrine & life, as the stars of heauē, euē vnto the earth, where they haue lost their brightnes & glory, & shine as much as the Moone in a mist.

Moreouer it is said, that *the dragon stood before the woman in trauell, to deuoure her childe*

verse 4.

as soone as it was borne. Wherein we are to obserue the malice and fury of Sathan, in that he watcheth so narrowly to deuoure the blessed seede, euen the Sauour of the world, so soone as he was borne. And for this cause *Math. 2.* he stirred vp *Herod* the King subtilly to seek him out by the wise men, that he might kill him, and afterward most cruelly practised the same, by murthering so many innocents. But this is alwaies a generall truth, that Sathan seeketh to smother not only Christ, but euery member of his in the cradle; yea to blast them in the bud, before euer they come to fruit or flower.

So she brought forth a man child, which should rule all nations with a rod of iron, and that her child was taken vp vnto God, and his throne. *vers. 5.*

Notwithstanding the malice & watchfulness of sathan, yet the Church bringeth forth Christ, which should rule & ouer-rule all nations with a rod of iron, that is, the scepter of his word, as it is in the second Psal. & with the rod of his mouth, as the prophet speaketh. *Esa. li. 4.*

Moreover it is said, that *this child was taken vp vnto God and his throne.* That is, Christ by his resurrection did take possession of his chaire of estate, in despite of *Herod*, *Pontius Pilate*, the Priests, the Pharisees, and all other his enemies, which sought

to keepe him downe: & now he being ascended into heauē, doth draw al his mēbers vn-to him, in despight of the diuel & al his imp.

verse 6.

And the woman fled into the wildernesse where shee hath a place prepared of God, that they should feede her there a thousand twohundred and threescore daies.

Now after the womans child was set in safety, here is shewed what became of the woman her selfe: Towit, that shee was so fore pursued by the Scribes and Pharises, and by the Priests and Elders, that shee was faine to flie into the wildernes. The naturall sense and meaning of this place is, that when the church began to grow, after Christs ascension, and the number of the Disciples to increase exceedingly, as we reade in the 2. of the *Acts*, Sathan did so greatly maligne it, & beganne to be in such a rage, that he would haue eaten them vp all at a bit, and rooted them out at once, that so the woman might haue no more being in the earth. And therefore we reade, *Acts*, 8. that after the stoning of *Steuens*, there was such a persecution raised vp against the church by the high priests, the Princes of the Jewes, the Pharises, and all that cursed crewe, that all the Apostles & Disciples of Christ were scattered & dispersed here & there in the Heathen countries, and

and among the heathen people, which here are called *the wildernesse*, that is to say, a ground vntilled, desolate, and barren of all fruits of godlinesse.

But now may some man say, how shall the church doe in the wildernesse? how shall shee liue? how shall she be sustained? There is no tilling, no sowing, no planting, there groweth no corne, there is nothing to be had either for food or raimēt. Here it is answered, that God prepared a place for her, where she should be fed. God tooke vp an Inne for her. She wanted neither food nor raiment in her persecutions and troubles. Which teacheth that God doth alwaies prouide for his owne, euen in great miseries, scarcities, famines, banishments, and persecutions. As sometimes he did for *Elias* in the time of dearth, and for the children of Israel in the wildernesse.

The time, wherein the church was fed in the wildernesse, was *a thousand two hundred and threescore dayes*: that is, during the time of her persecutions, as before hath bin shewed, chap. 11. vers. 2.

And there was a battel in heauen, Michael and his angels fought against the dragon, and the dragon and his angels fought. vers. 7. 8.

But they preuailed not, neither was their place found any more in heauen.

Now wee are to come to the third part of this chapter, which is the battell betwixt Christ and the diuell. For whereas the dragon could not smother Christ in the cradle, as he indeauoured, & so depriue the Church of all her happines for euer, now he proclaime open warre, both against Christ, and all his members, plotting and purposing to oppugne the very saluation of the Church, though it be founded in Christ. Wherein he sheweth both his impudency & furious madnes. *Michael* here signifieth Christ, as *Dan. 10. 13.* This name is giuen to Christ in *Daniel*, because he is the first of the chiefe princes, that is, he is the head of the Angels, who are chiefe princes, as the Apostle affirmeth.

Col. 9. 16.

That Christ hath his Angels ioyned with him, is not to note any weakenesse or want of strength in Christ, alone to ouercome his enemies, but to shew, that as Christ doth effect great wonders in the world, so for the most part hee doth it by instruments, and meanes: as sometimes Angels, sometimes men. But here specially meaneth the Apostles, and their successors, yea and at this day all Christian kings, princes, and potentates
of

of the earth, and all others, which take part with Christ against the diuell, and his instruments.

Wel, here we see that these two Generals, and grand-captaines *Michael* and the Dragon, do muster both their armies, ioyne battell, and fight a pitched field, the event and successe whereof is this, that the Dragon and his Angels goe downe. Oh blessed successe may wee say! For if the diuell had preuailed, it had bin woe to vs; sith this battell was about, and concerning the very saluation of mankinde by Christs death and resurrection. We know how the diuell set vpon Christ alone to tempt him vnto sin, that so he might ouerthrow the worke of our redemption, supposing in this combat or Monomachie to haue got the day: but he preuailed not. Afterward how strongly did hee oppugne him by his Angels? I meane the Scribes and Pharises, the high Priests and Elders of the people, yea al the diuels in hel, and his whole infernall armie, not onely in murthering and crucifying his naturall bodie, but also in vsing all forcible and cunning meanes to keepe him downe, that he might neuer rise vp againe; as the great stone vpon his tomb, the sealing of it, the watch set to keep it. For the diuell knew right well, that
if

if Christ rose againe, he should lose the field:
For the resurrection of Christ is our actuall
Rom. 4 25. iustification, *And Christ was mightily declared
to be the sonne of God by his resurrection from the
dead.* Well, doe the dragon and his angels
what they can, yet Christ is risen againe, and
hath spoiled principalities and powers; yea
all the infernall armie, and hath made a shew
of them openly, and hath ledde them all in
triumph vpon his Crosse: So that wee see
in this first and greatestt battell, the diuell
hath the foile. And it is further said, *that this
diuell and all his angels were cast out of heauen,
and their place was no more found:* which is not
to be vnderstood of their first casting out of
heauen, immediately after their creation.
For at that time they were no diuels; nor e-
nemies to the Church, but Angels of light:
but now since their fall, and since they were
diuels; they are said to be cast out of heauen,
not because they euer came in heauen since
they were diuels, but because they can no
longer impeach the Church touching her
blessed estate in heauen. They are without
al hope to dispossesse her of her inheritance:
for that is ratified, and made sure vnto her in
the death and resurrection of Christ. And
for this cause it is said, that the diuell hath
no more to doe in heauen: that is, he cannot
for

for his heart ouerthrow the saluation of Gods children. *For who can lay any thing to Rom. 8.33. the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea or rather which is risen againe, &c.* True it is indeede that this battell is said to be in heauen, that is, about heauenly things, yea about the highest points of heauen, which is saluation or damnation: for the diuell vpon this very point, hath from the beginning mightily wrestled and struggled with the Church, and doth euen vntill this day: but blessed be God, that he cannot, nor shall not preuaile against any one of Gods elect. For our Lord Iesus saith, *I giue vnto Ioh. 10.28. them eternall life, and they shall neuer perish, neither shall any take them out of my hand: my father which gaue them me is greater then all. Neither shall any plucke them out of my hand. Again, All that the father giueth me, shall come vnto me. And this is the fathers will which hath sent mee, that of al which he hath giuen me, I should lose nothing, but should raise it up again at the last day.*

Now further wee are to obserue, that as Christ in his owne person hath once preuailed in the maine battell against the diuell, so his Church militant shall likewise alwaies preuaile through him. For it is written, *The Math. 16. gates of hell shall not preuaile against it,*

And

Vers 9. *And the great Dragon, that old serpent called the diuell and Satan, was cast out, which deceineth all the world: Hee was euen cast into the earth, and his Angels were cast out with him.*

Now because the diuell cannot guerthrow the saluation of Gods elect, hee is said to *bee cast out of heauen into the earth*: that is, amongst earthly and carnall men, that he may exercise his tyranny, and wrecke his malice vpon them. For hee hath power giuen him to tyrannize ouer them at his pleasure, and the

Ephes. 2. 2. *Apostle saith, he worketh in the children of disobedience, and taketh them captiue to doe his will.*

vers 10. *Then I heard a loud voice in heauen, saying: now is saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before God day and night.*

Here is the triumphant song of victorie, which all the Saints and Angels doe sing vn-to God, praising and magnifying his power, and the power of his Sonne Christ, for ouercomming the dragon, and giuing the victory to the Church through Christ. For now
with

with great ioy and loud voices they sing and say, that the Churches saluation is sealed & made sure vnto her for euer. It can neuer be shaken. The diuell is foyled and cast downe into the earth.

These songs of ioy after great victories are of great antiquitie in the Church; as wee read of the children of Israel, after the ouerthrow of *Pharaoh* and his army in the redde sea: of *Deborah*, after the great victory ouer *Sisara*: of the women, that sung after the victory of *Goliath* by *Dauid*.

The diuell is called the accuser of the brethren for two causes. First, because he accuseth Gods elect of much sinne, and calleth for iustice against them day and night at Gods hands, that they might bee condemned vpon such articles as he is able to proue against them: for hee knowing right well that the iudge of all the world is a iust God, and must needes deale vprightly, doth daily vrge him to doe iustice vnto sinners, being willingly ignorant that all Gods people, though sinners, are cleared and discharged in Christ.

Another reason is, because of the calumniation, reproches and slaunders, which in all ages, at all times, and in all places and countries, hee hath alwaies vniustly raised

vp against the true worshippers of God.

Verse 11. *But they ouercame him by the blood of the Lamb, and by the word of their testimonie, and they loued not their liues vnto the death.*

Here is shewed that the Churches victory ouer Sathan and hell, is not through any power or might of her owne, but *by the blood of the Lamb, and the word of their testimony*, that is, the word of God, which they witnesse, professe, loue, and sticke vnto euen vnto death.

verse 12. *Therefore reioyce ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the diuell is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.*

Here againe the Saints, and Angels, and all the blessed company of heaven, are called vpon, and exhorted to reioyce, because the diuell and his angels are cast out, and the elect haue the victory ouer him through the blood of the Lamb, and because the saluation of the Church is sealed vp, and God only raigneth through Christ. Which are matters of so great moment, that not onely
the

the Church militant is stirred vp to reioyce herein, but euen the Church triumphant also, that is, the spirits of iust and perfect men. But on the contrary, here is fearefull woe denounced against *the inhabitants of the earth, and of the sea*: that is, all Papists, Atheists; worldlings, and reprobates. For sith he cannot haue his will of the Church, yet he will haue his will and wreake his malice vpon them, by hardning their hearts, and blinding their eyes, and making them his slaues and vassals, to fight for his kingdome against Christ, against his Church, against all goodnesse, and all good men. The reason is added, why the diuel is in such a rage with the world, and commeth vpon them in so great wrath and furie, to wit, because *hee hath but a short time*: that is, because his kingdome draweth to an end, therefore he doth so bestirre him.

And when the Dragon saw that hee was cast vnto Verse 13.
the earth, he persecuted the woman which had brought forth the man-childe.

Now the diuell seeing himselfe cast out of heauen, so as he cannot impeach the saluation of the Church, hee raiseth vp horrible persecution against her by his instruments here in the earth, labouring to roote her out
if

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if

if it were possible: for being overcome of the head, he doth now with might and maine, set vpon the body; and what horrible stormes he hath in al ages, specially in these last daies raised vp, and daily doth raise vp against the Church, both the Scriptures and all Church stories do abundantly declare.

Verse 14. *But to the woman were giuen two wings of a great Eagle, that she might flie into the wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.*

These two wings doe signifie all the waies and meanes of euasion, which God gaue to his Church, when he deliuered her from the hands of her pursuers and persecutors: and also her swift flight frō them, & all their malicious practises. For although the Church cannot absolutely flie from the presence of the diuell with her Eagles wings, beeing so vnspeakably swift as hee is; yet after a sort she is said to flie from him, and his presence, when the power of the tyrants and persecutors which hee raiseth vp, cannot ouertake her, to murder and kill her. But as touching her flight to the wilderness, and her lodging and nourishment there, by Gods prouidence,

dence, in the middest of all penury and extremity, we haue sufficiently heard before ver. 6. and therefore here I surcease to speak any further of it. As concerning the space and continuance of her nourishment in the wilderness, which is here set downe to be *a time, and times, and halfe a time*, it is the same that the thousand two hundred and threescore daies, mentioned in the sixth verse; and the 42. monthes, mentioned Chap. 11. ver. 2. and the three daies and a halfe, mentioned Chap. 11. ver. 6. as before hath bin shewed.

And the serpent cast out of his mouth water after Verse 15, the woman, like a floud, that he might cause her to be caried away of the floud.

Now the church being secretly hid and nourished by Gods prouidence in the wilderness, so as the diuell and his instruments cannot finde her out, nor come at her, he taketh another course, and casteth about another way to annoy her; & that is by casting a floud of water after her to drown her withall. Wherby is meant, the innumerable lies, reproches, and slanders, which he raised vp by sundry heretickes against her in all ages; as the Arrians, Donatists, Papists, and such like, and all to bring her into the hatred of

Q

Princes,

Princes, Potentates, and all that were in loue with her; that sith otherwise he could not preuaile against her, yet at lest he might vtterly sinke her in this gulfe of reproches.

Verse 16. *But the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood, which the Dragon had cast out of their mouth.*

The same God which first deliuered the Church from the violence and fury of sathan, and afterward cast him out of heauen, and gaue her the victory ouer him; and after that againe miraculously hid her and preserved her in the wilderness, doth not now at a dead lift forsake her, nor suffer her to be drowned in this flood of reproches, and vniust calumniations, which the Dragon cast vp after her. But causeth the earth to helpe her, & to swallow vp the flood. That is, he vseth all creatures in the earth to help his church: and not onely so, but also he stirreth vp many earthly and carnall men to befriend the church, and to take part with her against her enemies. As sometimes he did *Cyrus*, *Ebedmelech*, *Nebuzaradan*, *Gamaliel*, and sundry others, whose power and policy he vsed for the good of his church, and for the drying vp of that flood of reproches, which Sa-
than

than hath in al ages cast vp againſt her. And God be thanked, wee ſee at this day that this ſhroud of ſlanders and calumnies, which Pa-piſts & Atheiſts caſt out againſt the church, and her particular members, do dry vp dai-ly, and ſhall dry vp more and more, being drunk in by the earth. And the church doth ſtill ſtand vnmoouable, and ſhall ſtand and continue euen vnto the end of the world.

*Then the Dragon was wroth with the woman, Verſe 17ⁿ
and went and made war with the remnant of her
ſeed, which keepe the commandements of God,
and haue the testimony of Ieſus Chriſt.*

Here we ſee there is no ende of the diuels malice. He is infatigable in miſchiefe: though he haue neuer ſo many foiles, yet hee will not giue ouer, but begin againe. For whereas he could not preuaile againſt the woman, to caſt her out of heauen, by impea-ching her election and ſaluation in Chriſt, nor yet roote her out of the earth by perſe-cutions, being hid in the wildernes, & locked vp in the priue chambers of Gods proui-dence, as ſometimes yong *Ioah* was locked vp in the priests chamber from the fury of *Athaliah*: now hee goeth another way to worke, and ſetteth vpon her in her ſeed and
Q 2 posterity.

2. Kin. 11. 2

posterity, which remain in the earth vnto this day. So that now sith he cannot do what mischief he would against the church; yet wil he do what he can: seeing he cannot wound her in her head, yet will he bite, and pinch at her heele; as it is written, that *he should bruiſe her heele*. And as is the malice of Sathan against the Church, so is the rage and fury of all his members, euen all the wicked and vngodly, against the true worshippers of God. They are restless in malice and in mischief: if they cannot vex them one way, they will try another: if they cannot touch them in their liues, yet will they molest them in their goods and good name: if they cannot doe what they would, yet will they doe what they can: they will neuer giue ouer: if they can spite them in the least thing, that is, they shal be sure of it. For they are full of venime as a Toad, and as full of malice to Christ, as an Egge is full of meate.

ver. 18.

And I stood on the sea sand.

Eftaden.

Now Iohn affirmeth: that he stood vpon the Sea sand, to behold the beast which riseth out of the Sea in the next chap. or else because the greeke word may be of the third person, which is, he stood, that is, the dragon stood,

stood, it may beare this sense, that the diuell stood vpon the sea sand, as it were working and framing out of the sea his cheife instrument, which is the beast now following to be spoken of.

CHAP. XIII.

WE haue heard in the former chapter the description of the Church, and of her arch-enemie the diuell, and of the battell betwixt them, with the successe thereof. Now in this chapter we are to heare of the dragons two great instruments, whereby he fighteth against the woman: that is, the Roman Empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed, & afflicted the church. Therefore the maine drift of this chapter is, to describe at large these two beasts, together with all their beastly proceedings. So that this chapter may, fitly be deuided into two principall parts.

The first is a description of the Romane monarchy, when it was at the highest pitch, vntill the 11. verse.

The second, is a description of the Papacy, when it was in his pride, and exaltation; in

all the verses following vnto the end of this chapter.

In the first of these two maine braunches, the Roman Empire is diuerfly described.

Verf. 1.

First, of the petigree thereof.

Secondly, of her seuen seuerall governments.

Thirdly, of her great and out-stretched power.

verse 2.

Fourthly, of her victories.

verse 3.

Fifthly, of her blasphemies.

Sixtly, of her fury, rapine, and pride.

After this is set downe the wound, which was made in the Empire, with the curing of the same.

ver. 5, 5, &c.

Lastly, is set down the great & admirable power, and authority of the Roman Empire, which ruled over a great part of the world, and had many nations subiect vnto it, specially, when the Popes were the heads thereof.

In the second maine part is the Papacy very liuely described.

verse 11.

First, from the petigree thereof, which is of the earth.

Secondly, from the ciuill and Ecclesiasticall power thereof, which is pretended to come from Christ, although in truth it is of the diuell,

After

After this is set downe that the Papacy ^{ver. 12. 13.} should be as mighty, & performe as much in the seruice of the Dragon against God, as euer the Empire of the heathen could doe, both by authority and force, and especially by lying wonders.

Then it is shewed, that as the Papacy did in ^{ver. 14.} substance of matter set vp and restore again the old Roman tyranny to be worshipped, & wondred at; so hath it framed an Hierarchy or Ecclesiasticall gouernment, after the very forme & president of the ancient Roman tyranny; which is indeede so like it, that ^{ver. 15.} it is called the liuely image thereof: and he hath by his Cleargy & their iurisdiction, put such life and spirit into this image, that it spake with authory & power in all countries and kingdomes; in so much that whosoever ^{ver. 16, 17.} would not submit himself therunto, & both professe & practise popery, & yeeld himselfe wholly to the Papacy, he should die for it.

Last of all, is described and discovered ^{ver. 18.} from the numeratiue letters of the name of the second beast, both who he was, and from whence he should spring.

And I saw a beast rise out of the sea, hauing ^{ver. 8.} seuen heads, and ten hornes, and upon his hornes were ten Crownes, and upon his heads the name of blasphemie.

Rom. 13.

First, we are to vnderstand that a beast in the Scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the ciuill power thereof, which is of God, as it is written, *There is no power but of God*: but in respect of the tyranny, cruelty, ambition, pride, and other such like beastly qualities therof, which are of the diuell: and therefore this beast is said to ascend out of the bottomlesse pit. chap. 17. 8.

Dan. 7. 17.

This word beast is thus taken in the sequent of *Daniell*, where the three great Monarchies of the Babylonians, Meades and Persians, and of the Grecians, are compared for their pride, rapine, and cruelty, to a Lyon, a Beare, and a Leopard. The Angel in that chapter saith expressely, that these beasts were Kings, that is, kingly gouernements or Dominions.

By the beast in this place is meant the Romane Monarchie, not in regard of the ciuill power thereof, but especially in respect of the tyranny of it, in oppressing the church.

By the sea here is meant the troublesome state of the nations: as it is taken chapter 4. verse 6. and chap. 21. vers. 1. For from the boyling and broyling estate of the former kingdomes and heathen nations, which were as a raging sea, did the Romane Empire spring

spring vp, as all stories doe witnesse. And the Prophet *Daniell* doth flatly teach, that through the diuision of the Greeke Empire, which fell out in the posterity of *Alexander* the Great, especially betwixt his two Sonnes of *Ptolemus* and *Seleucus*, this Romane monarchie by degrees made a head, till at last it came to this pitch, which now wee shall heare of.

By the seuen heads of this beast, are ment the seauen seuerall gouernments of the Romane Empire. First, by Kings. Secondly, by Consuls. Thirdly, by Decemviri. Fourthly, Ch. by Dictators. Fifthly, by Triumviri. Sixthly, by Emperours. And lastly, by Popes, as hereafter shall more plainly appeare.

By the ten hornes of this beast, is meant the great power and large dominion of the Romane Empire, or as the Angell himselfe doth expound it, thereby is meant ten kings, that is, many kingdomes, which shold be subiect to the Romane Monarchy, and wherein in very deede the power and strength of the Empire did consist. For by these hornes the Romane Empire did not onely push downe other Nations: but especially do lse against the Church, and as it were, cruelly gore the sides thereof.

Now then wee see that the Romane Emperours

perours, both in hornes and heads, were like their Father the diuell or the Dragon.

By the ten crownes vpon his ten hornes, are meant his great and manifold victories ouer other Countries and Kingdomes.

The hornes of this beast are said to bee crowned, and not his heads, because the Roman Empire hath alwaies more preuailed by power then by policie, by strength then by subtilty. But the Dragon hath his heads crowned, and not his horns, because he hath alwaies done more hurt by policy, then power; by subtilty, then strength. One thing in all this is greatly to be heeded, that the holy Ghost in this chapter doth specially speake of the Roman monarchy, as the Popes were heads thereof, or as it was vnder the dominion of the Popes in their pride, when as the Emperours were almost troden vnder foote: and not simply and soly, as the Emperours were heads thereof.

Moreover it is said, *that vpon the seauen heads of this beast was written the name of blasphemy.* For besides the blasphemies of *Caligula, Nero, Domitian, Dioclesian, Iulianus,* and the other old heathenish and persecuting Emperours, which haue arrogated vnto themselves diuine honour, wee shall anone heare of the surpassing blasphemies of the Popes

Popes against GOD, and all goodnesse.

And the beast which I saw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lyon, and the Dragon gaue him his power, and his throne, and great authoritie. verse 2.

Heere the Romane Empire is described of the likelihood of qualities, which it had with the other' three Empires going before it. For first, it is compared to a Leopard, for swiftnesse to prey vpon others; and also for fiercenesse, & subtilty, as did the Greeke monarchy. Secondly, it is compared to a Beare for rapine and rauening, as the Monarchy of the Medes and Persians. Thirdly, it is compared to a Lyon for pride and insolencie, as the monarchy of the Chaldeans. So then by this description it is very cleere, that this beast signifieth the Romane monarchy, because it containeth in it the whole power of the other three Empires: and is here described as a compound of diuers beasts, yea as a very Monster of monsters, hauing the body of a Leopard, the feete of a Beare, and the mouth of a Lyon.

Moreouer it is said, that the Dragon gaue him his power, and his throne, and great authority. Which plainly sheweth, that the power and

- Chap. 17. 8. and authority of the Romane Empire is of the diuel, in respect of the euil quality thereof, that is, fraud, rapine, and oppression: In which respect it is said to ascend out of the bottomlesse pit, as was declared before. But the substance of it, and the gouernement it selfe, was of God. *For the powers that bee, are ordained of God, as saith the Apostle.*
- Rom. 13. 2.

Vers 3. *And I saw one of his heads, as it were wounded vnto death: but his deadly wound was healed, and all the world wondered, and followed the beast.*

Here Iohn in a vision seeth one of the seauen heads of the beast, almost wounded vnto death. Therebee diuers and differing opinions of the learned touching this wound of the Empire, both when it should bee, and how, and by whome. Some vnderstand it of the death of *Iulius Caesar*: some of *Nero*: some of the oppression of the Goathes and Vandales: some of the great preuailing of *John Husse*, and *Ierome* of Prage in the greatest part of Bohemia. But to let all these passe, if wee doe wisely consider and weigh with our selues, that by a beast in this place, is not meant any lawfull administration of gouernement, but a tyrannicall power in persecuting the Church, wee shall finde that

that a head of the Beast was then wounded, when *Constantine* the great slew *Maxentius* and *Licinius*, the two last persecuting Emperours, set'vp true religion, and brought peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyranny of it. The holy Ghost doth not set down which of the seuen heads were thus wounded, but in generall saith, one of them. Now it is very probable, that hee meaneth the sixt head: For we doe not read of any such wound in the former five which were past. Neither can it bee vnderstood of the seauenth head, which was the Papacy, because it receiued no such wound as yet. It followeth then, that the wound was in the sixt head, that is, in the Empire. But wee read of no Emperour that did so wound the beast, as did *Constantine* the Great. And therefore it is very probable, nay, an hundred to one, that the Holy Ghost heere pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperours which succeeded *Constantine*, as *Constantius*, *Julianus*, *Valentius*, and others, which afresh did set vppe Idolatrie, and persecuted the Church. Now vpon the healing of this wound, it is said, that all the world wondered,

wondered, and followed the beast: that is, many nations, or the greatest part of the world did submit themselves to the Roman tyranny. For sure it is, some kingdomes were neuer subiect to the Empire of Rome, as some part of Asia, and some part of Affrica.

verse 4.

And they worshipped the Dragon which gave power unto the Beast, and they worshipped the Beast, saying: Who is like unto the Beast: who is able to warre with him!

1. Cor. 10.
20, 21.

Now is shewed how all the subiects of the Romane Empire, did worship the Dragon: that is, they maintained that worship, which he liked and loued, that is, the worship of Idols, which the Apostle calleth *the worshippes of Diuels*. And it is said also, *they worshipped the beast*: that is, they did all with one accord submit themselves both to the religion, and authority of the beast: that is, to the Popes, as they were the seauenth head of the Empire. For, as I saide before, so I say againe, the holy Ghost here speaketh of the Empire, when it was in the greatest glory and exaltation; yea when all the world wondered and followed the beast; yea, when all admired the great and large dominion of the Romane Empire, and said within themselves,

themselues, who is like vnto the Beast? Who is able to makewarre with him? Now, the Empire of Rome was neuer so great & powerfull, as when the Popes were heads thereof, I meane when they executed the whole ciuill iurisdiction of the Empire, besides their Ecclesiasticall power, which now did both meete in one. For now the Papacy was aloft, and the Romane Empire ioyned with it: so that the eyes of the world were dazzled with the pompe and magnificence thereof, and they said, what is like vnto it? Or who is comparable to the Pope, the seauenth head thereof? For when the blinde world thought that the power of the Pope, was not onely aboue all things in this world, but also did reach euen vnto heauen and hell. For they imagined that the Pope might carry to heauen whom he would; and whome hee would, hee might cast downe to Hell: and therefore who could warre with the beast? And thus wee see the reason of their wonderment, and of their speech. All stories and experience it selfe doth shew, that there was neuer any power in the world so wondered at, as the vsurped power and maiesty of the Pope, after hee came to be the head of the Romane monarchy. For then the world supposed that he had power, euen

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as God: and that he might depose, and set vppe kings and Emperours at his pleasure. Then it is cleare, that vnder the dominion of the Popes, Rome hath bin in her highest exaltation and glory. For the papacy was the seauenth head of the beast, whereby the whore of Babilon was supported in her most magnificall pompe and pride.

vers. 5.

And there was giuen vnto him a mouth that spake great things, and blasphemies, and power was giuen vnto him to doe 42. moneths.

verse 6.

And he opened his mouth vnto blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.

Heere are set downe the proud and blasphemous speeces, both of the old, and new Romane Empire; and of the olde, and new Romane Emperours. For this beast (as I said before) comprehendeth al the Romane Empire, both vnder the heathen Emperors, and the *Popes*. Touching the great things, and blasphemies, which the old persecuting Emperours haue belched out against the God of heauen, it would require a volume to set them downe in particulars. I wil therefore onely mention two or three for examples sake: As first that of *Caius Caligula*, which

which^l wold haue his image set vp in tēples to be worshipped as God, & that the people should sweare by his name. *Nero* also did openly blasphem the name of Christ, and required diuine honour to be giuen vnto him. *Damitian* commanded that he should be called God and Lord. Many others required the like things: and so all the world wondered and worshipped this blasphemous beast. Now as the sixt head, which was the old Empire of Rome, was full of the names of blasphemy; so the seuenth head, which is the new empire vnder the dominiō of the popes, which he here chiefly speaketh of, did most of all blaspheme. For the *Pope* did challenge vnto himselfe all power both in heauen and earth: he would be worshipped as God: he vsurped authority ouer the word of God: he did take vpon him to forgiue sins. He did most blasphemously incroach vpon al the offices of Christ, as king, priest, & prophet. He hath commanded the Angels. He hath erected blasphemous images, and caused pictures to be made of the Godhead. He boasteth and craketh great things of his papal power, of *Peters* keies, of *Peters* chaire, of *Peters* succession, of his miracles, of his two swords, and of his manifold prerogatiues roiall. One of the popes poi-

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soned his god: another cast his God into the fire: another would eate his peacocke in despite of God; Some of them counted the religion of Christ a tale or fable, some dranke to the diuell, some said, they could do as much as God. It were infinite to set downe all their blasphemies: for it is said of the whoore of Babylon, that *she was full of the names of blasphemie*. Let this suffice for the vnderstanding of this text, that as the olde heathenish Emperors did blaspheme, so the popes being heads of the Empire, did most of all blaspheme. And as it is here said, they did not only blaspheme the name of god, but also did open their blacke and blasphemous mouthes against *his tabernacle*, that is, his Church, calling it a company of heretickes, Schismatickes, Apostataes, and such like; *and also against them that dwell in heauen*, that is, the spirits of iust and perfect men, which are in Heauen, as *Luther, Calvin, Melancthon*, and such like.

Moreouer it is to be noted, that this mouth was giuen vnto this monstrous beast, thus to blaspheme and speake great things. But this is to be vnderstood, that it was giuen in the wrath and iust iudgement of God vpon the world, to plague them withall, because they regarded not the knowledge of the

the truth. But it is added, that this power of the beast thus to worke his actions, was limited vnto 42. months; so that although he rule and rage for a time, yet shall hee not long continue.

And it was giuen vnto him to make warre with Vers. 7.
the Saints, and to ouercome them; and power
was giuen vnto him ouer euery kindred and
tongue and nation.

Therefore all that dwell vpon the earth, shall
worship him, whose names are not written in the verse 8.
booke of life of the Lamb, which was slaine from
the beginning of the world.

These two verses doe set forth the great power which was giuen vnto this beast, both in fighting against Gods people, and also ouercomming of them, and murdering of them by heapes. As we reade of thousands murdered in the first ten great persecutions, and ten thousands by the Popes, since they came to exercise the ciuill authority and iurisdiction of the Roman Empire, and that in all Countries and Kingdomes of Europe; as it is here said, that power was giuen vnto him ouer euery kindred, and tongue, and nation. And it is added, that all that dwell vpon the earth, that is, all the subiects of the Roman

monarchy, shall worship the beast, and make a God of him; as we read they haue done. And the chiefe motiue thereof, was his blasphemous mouth, boasting and threatning great things if any did withstand him: and al-
 10 his mighty power and authority, whereby he bare downe all before him. For if any did but mure against him, he was sure to smart for it. And thus through his tyrannical power he subdued all nations vnder him, and made them stoupe and fall downe & worship him. But it followeth, that for al this, none of gods elect did worship him, or submit themselves to his religion and authority, but only those that *dwell upon the earth*, that is, earthly men: as papists, Athiests, and reprobates, and all such, *whose names are not written in the booke of life*. Christ, is called the Lamb slaine from the beginning of the world, because the sauing power of his death was from the beginning to all beleeuers, although he was not actually exhibited vntill the fulnesse of time.

vc. 9. 10.

If any man haue an care, let him heare.

If any lead into captivity, he shall goe into captivity: if any kill with a sword, he must be killed by a sword. Heere is the patience and the faith of the Saints.

Here is shewed, that the things spoken of
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this great beast, are very secret and myſtical, & can be vnderſtood of none but thoſe onely, whoſe eares and eyes God openeth to heare and ſee, and vnderſtand, that is, the very elect of God: as for all papists and worldlings, their eares and eyes are ſealed and ſhut vp, they cannot vnderſtand them, but doe ſtill worſhip the beaſt, aſcribing vnto him diuine power and honour.

In the 10. verſe the iudgement and vengeance of God is denounced againſt the Romane monarchy, both former and latter, which as it hath long oppreſſed the church with cruell bondage, and drawne thouſands into perpetual captiuitie; ſo it ſelfe alſo ſhould be caſt downe, withall the adherents thereof, both in this life and that which is to come. For as the Roman Empire did tyrannize ouer the world, and led millions into ſpiritual captiuitie and bondage: ſo heere it is auouched, that according to the iuſt law of quit-tance, it ſelfe ſhould be brought to the ſame lore. And as this beaſt had murdered many by the ſword, ſo he himſelfe muſt be murdered by the ſword alſo, as the Apoſtle ſaith, *God is iuſt, and therefore will recompence tribulation to them that trouble his church.* Now all this ſeemeth vnto me, to be a cleare prophesie of the fall & finall deſtruction of the

Roman Empire, which indeede considering the pitch that it was at, may seeme a thing strange and incredible: and therefore the Holy-ghost stirreth vs vp to attention in the 9. verse, as to a thing of great wonderment, and admiration: for if the Roman monarchy fall, the Papacie must of necessity fall with it. For the Roman Empire is that beast, which beareth vp the whoore of Babylon, as appeareth in the 17. Chapter of this prophesie, where we shall (God willing) plainly, and at large heare of the ioynt destruction of them both together.

It is added: *Here is the patience and the faith of the Saints*, That is, here is required great patience of all Gods children, to wait, and tary till the performance and accomplishment of those things, and also faith and full assurance to belecue, that they shall in Gods appointed time come to passe. For few doe belecue these things, and therefore wait not with patience for the accomplishment thereof.

vers. 11.

And I beheld another beast comming out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

Hauiing described the first beast which is the Roman Empire: now the Holy-ghost commeth to describe the second beast, which

is the Papacie, or the kingdome of the great Antichrist: for although hee be described before in regard of his monarchy, that is, the ciuill iurisdiction, which he exerciseth as he was the seventh head of the beast, and head of the Empire; yet here he is described after another sort, that is, according to his ecclesiasticall authority: and therefore he is called another beast, or a beast differing from the former, in that he exerciseth another power, besides the power of the Heathen Emperours of Rome, which is his spirituall iurisdiction, in which respect he is called the false prophet.

This second beast riseth out of the earth, as the former rose out of the sea: then it appeareth that Antichrist is, by his breed a son of the earth; obscurely borne, and by little & little, creeping vp out of his abiect estate, as did the Turke. It is here most truly said that the kingdome of Antichrist ariseth out of the earth, and is the very breed of the earth: for assuredly it neuer came from heauen. It was first hatched out of couetousnes, ambition, pride, murders, treasons, poisonings, sorceries, enchantments, and such like. For all stories do shew, that from these rootes the Papacy grew to his exceeding height and altitude.

This second beast hath *two hornes, like the Lamb*; Whereby is meant his ciuill and ecclesiastical power, or his kingdome & Priesthood; which he falsely pretendeth to come from the lambe: and therefore he giueth in his armes two keyes, and hath two swords carried before him. So *Boniface* the eight shewed himselfe one day in apparell as a Pope, and the next day in armour as the Emperour; and the two hornes in the Popes miter are signes hereof. But the holy Ghost here telleth vs, that these two hornes are not the hornes of the Lambe, but onely like the hornes of the Lambe: for hee receiued not his power from the Lambe Christ; but from the diuel, that is, the dragon with ten hornes. Then thus it is, the Papacy is the seauenth head of the first beast, that is, the Empire; & yet a beast by it selfe, with two hornes like the Lambe, in respect of his ioynt power and authority, both ecclesiasticall and ciuill, in which respect he is called euen the eight: and one of the seauen, chap. 17. 11.

Although this second beast *haue two hornes like the Lambe, yet he spake like the dragon*, that is, all his words and workes, practises and proceedings, lawes and decrees, are for the dragon, of whome hee hath his power and throne, and great authority. So that whatsoeuer

uer he pretendeth in religion and matters of Gods worship, as though hee would bee like the Lambe; yet assuredly hee is altogether for the dragon and the diuell: hee is assured vnto them, as all experience doth manifestly witnesse.

And he did all that the first beast could do before Verse 12, him: and hee caused the earth and them that dwell therein, to worshipspe the first beast, whose deadly wound was healed.

Here is shewed that this second beast was as mighty and strong as the first beast, and could do as much as he; euen in his presence. Whereby is noted the great power and authority of the papacy, in performing as much in the seruice of the Dragon against God and his Church, as euer the Empire of the heathen, and those wicked Emperours could doe: yea hee did much more against Christ, and his religion, then euer the persecuting Emperours could do, euen then when they were at their highest pitch. And all this he did in his presence, that is, in the sight and open view of the whole Empire, or whole world.

And he caused the earth, and them that dwell therein, that is, all papists, and worldlings, to worship

worshippe the first beast, that is, to receiue the worship and religion of the old Romane tyranny, which set vp and maintained Idolatry. So then, although the power in the papacy came vnder the name of Christ, yet in truth it was the same with the power of the persecuting Empire: for the heathen Emperours condemned the true worship of God, and set vp false worship, euen the worship of diuels, which is Idolatry, and so do the popes also. So then we see, that this 2. beast is all for the first beast, that is, he leuieth all his power and authority, to set vp the worship and religion of the olde Romane tyrants; and to force all men by cruell lawes and decrees, to receiue and embrace the same. So this second beast is nothing better then the first, nay in truth a great deale worse.

And he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men.

verse 13. 14

And deceiueth them that dwell on the earth, by the signes which were permitted him to do in the sight of the beast, saying to them that dwel on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

These two verses do containe two speciall things;

things: The one is, the false and fained my-
racles of Antichrist: The other is, the cursed
effect thereof.

Touching the first, which is the wonders
and miracles which Antichrist should work,
it is here said, that he should *make fire come
downe from heauen*, as *Elias* did. The meaning
whereof is not, that the popes could indeede
cause fire to come downe from heauen, as *E-
lias* did: but in the opinion of the blinde
world they seemed to haue as great power
as *Elias* had. For partly by counterfeited my-
racles, & partly by some strange things done
by the power of Sathan, the seduced world
hath verily beleueed, that the pope and his
Cleargy had as great power to worke mira-
cles as euer had *Elias*.

Touching the second thing, which is the
effect of these wonders: It is here said that
the inhabitants of the earth, that is, Papists
and Wordlings, were grossely deceiued and
deluded by them, euen by those lying won-
ders, which were permitted him to do in the
sight of the beast, that is, in the face and o-
pen view of the Empire: According as the
Apostle fore-tolde, that *the comming of
Antichrist should bee by the effectuall working
of Sathan, with all power and signes, and
lying wonders, and in all deceiueablenesse of
unright-*

1. Thess. 2.

unrighteousnes among them that perish, &c. But concerning the papish counterfeit signes and wonders, it is needlesse to write, being so well knowne vnto al men, as they are, and so common and notorious in all stories.

Verse 14. *Saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.*

Now Antichrist hauing gotten the world vnder him, by his counterfeit miracles, doth lay his commandement on them, to make the image of the beast. Now what is heere ment by the image of the beast, is somewhat hard to discusse: some thinke, that by the image of the beast, which had the wound of a sword, and did liue, is meant the repairing, and the restoring of the decayed estate of the Empire, by the popes, to his full strength and vertue. Wee doe read that the estate of the Empire vnder *Nero, Otho, Galba, and Vitellius*, was weake & feeble, in comparison of that which it was before, vnder *Augustus, Tiberius, and Claudius*, Wee doe read also that the *Gothes & Vandals* made horrible rents and dissipations in the *Romane Empire*. We do further read, that the Empire was diuided and rent in peeces; so that there was
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the Emperor of the East, & the Emperor of the West, yea at last, the empire of the west fel quite downe: so that for the space of 300, yeares and more, there was no empire of the West, till the bishop of Rome *Leo* the 3. made *Charles* the great, the King of France Emp. Then was the Empire of the west againe erected, and in time grew to as great an height vnder the dominion of the Popes as before, yea farre greater. Now I say, some do take this restoring of the decayed estate of the Empire, by the popes, to his former strength & power, to be the *making of the image of the beast, which had the wound of a sword, and did live*. But for my owne part I cannot be of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition, was the setting vp of the beast himselfe: for the Empire is the beast, and note the Image of the beast: for we must needs graunt, that the beast and the image of the beast, are two severall things. But the popes in recouering the Empire to his pristinate estate, set vp the beast againe: and therefore not the image of the beast. Therefore the image of the beast, cannot be vnderstood of the restauration of the decayed estate of the empire. Besides this, it is here said, that the inhabitants of the earth had a
great

great hand in making of this image. But the inhabitants of the earth bare small sway in the recovering and erection of the Empire. (For therein the popes were all in all, after it came into their hands) Therefore this cannot be vnderstood of the Empire, but of some other things; let vs then diligently search out what may be the true meaning of this place: It must needes be granted, that by the beast, which had the wound of a sword, & did liue, is meant the recovered estate of the Empire, as before vers. 12. And by the image thereof, I vnderstand the forme of government: for an image doth signifie a likenes, a similitude, a figure or forme of a thing. And as in all ciuil and ecclesiastical regiments, there is both a substance and a forme; a matter and a manner: so here, hauing before set downe that Antichrist had erected the substance & matter of the olde Romane tyranny; now he sheweth, that hee should also set vp the image and forme of the same. For before v. 12. it is said, that Antichrist this 2. beast, caused the world to worship the the first beast, that is, to receiue & imbrace the lawes, worship, and religion of the old heathenish Romane tyrants, as before hath bin shewed: and now here is added, that hee did not content himselfe with causing the inhabitants of the earth

earth to worshippe the old beast, in the substance of his religion; but also hee layeth commandements vpon them, to make his Image, that is, to erect an externall forme of Ecclesiasticall gouernment, after the very patterne and forme of the gouernement of the old Empire; yea so like it, that it is called the very image of the same. For as the forme of gouernement vnder the old Emperours, was cruell and tyrannicall, & altogether bent against the Church; so the forme of Ecclesiasticall vnder the popes, was cruell and tyrannicall, and altogether bent against the Church; and therefore here it is called the Image of it: for it is as like it as it can looke. Then it followeth that Antichrist hath set vp that externall forme of worshippe, which the Idolatrous Romans of old vsed, and that he hath renewed the persecuting empire, not only in substance of matter, but also in form of gouernment: and therefore I conclude, that the popish Church-policy, and external regiment, is the very Image of the beast.

Here the inhabitants of the earth are said to make the image of the beast, because they gaue their consent to the making of it: for indeed the popes themselues were the chiefe Agents and doers in it.

And

verse 15.

And it was permitted vnto him, to giue a spirit vnto the image of the Beast, so that the image of the beast should speake, and should cause that as many as would not worshippe the image of the beast, should be killed.

Heere is shewed, that this image of the beast was not a dead image, but a liuing image: for Antichrist put a spirit into it, that is, life and power, and great authority; in so much that this image could speake; and not onely speake, but speake with great authoritie and terror: so as whosoever would not worship this Image, that is, submit himselfe to the Popish Hierarchie, should bee put to death. But may some man say, how did this Image speake? I answer, by the Popes Cleargy. For the Romish rabble of Cardinals, Abbots, Monkes, Priests, Friars, and all that cursed corporation, were the very breath, life, and spirit of this Image: I meane, that the life-blood of their externall regiment, did lie in the execution therof by the Cleargy, as it were in certaine arteries and veines. For what was their outward forme of gouernement, without this cruell execution of their stinging Cleargy men, but as a dead Image without life? But when Antichrist had once consecrated & erected his Romish priesthood,

priesthood, then did he put life into his Image, which before he had caused to be made and erected. Then we do plainly see, that the popish Hierarchie is not a bare resemblance of the olde Roman policie, to stand as a picture on a wall, but hath a spirit put into it by the false Prophet, & speaketh with such power and terror in all kingdomes, that it causeth all to bee put to death that will not submit themselves vnto it, and fall downe and worship the beast. Who knoweth not this, that as many in all countries, as would not embrace popery, and the old Roman tyranny; the Popish Cleargy, their inquisitors, and other Officers, did condemne them in their Courts, as heretikes, schismaticks, & deliuered them ouer, being condemned, to the secular power to be put to death.

And he made all both small and great, rich and poore, bond and free, to receiue a marke in their right hand, or in their foreheads. verse 16.

And that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name. verse 17.

Antichrist is not content to murder and massacre all in all countries, which wil not worship the Image of the beast; that is, stoupe

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to his gouernment and authority: but he wil go yet a steppe further, and will haue all sortes of people brought in bondage vnto him, as his marked seruants. For as men vse to set a brand vpon their sheepe and other cattell, and to eare-marke them, that it may openly and manifestly appeare to whome they appertaine: so doth Antichrist this Romish beast, cause all men in all kingdomes to carry in open view his marke or brand, whereby all may see that they do appertaine vnto him.

It is heere said, that all the vassals of Antichrist, of what degree, estate, or condition soeuer, must receiue his marke in their right hand, or in their forehead: that is, they must openly professe and practise the worshippe and religion of the beast. For the forehead is put for the profession; and the right hand, for the action: so that in one of them at the least, euery man must openly declare, that hee acknowledgeth the Pope of Rome to be Lord of his faith.

Moreouer it is added, *That no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name:* the meaning is, that no man might traffique in the world, or haue any doings amongst men; nay, he might not be suffred to liue, except

cept he had the marke of the beast in his forehead, or in his right hand; that is, vnlesse he did professe and practise the worship, the religion, the lawes, and decrees of the Pope. For the marke of the beast is put for his worship, religion, lawes, decrees, regiments, and policie.

Moreouer the Popes vassals haue not onely his marke vpon them, where by they may be knowne, but also the name of the beast; for they must bee named after him, euen as children beare the name of their Fathers, and must be called of the Pope, or *Papa*, *Papists*. And not onely so, but also they haue another priuy marke vpon them, and that is the number of his name, which is *Latinos*, or professors of the Latine religion, Latine kingdome, and Italian church, as shal by and by appeare.

Now then to grow to a conclusion, and to make a briebe recapitulation of all things herespoken concerning the second beast, which is Antichrist: Let vs consider what increasings and proceedings he hath made, as it were by degrees.

First, although he haue two hornes like the Lambe, that is, ciuill and Ecclesiasticall power; yet he speaketh like the Dragon, that is, hee bendeth all his power and authority,

rity, words and workes, for the Diuell.

Secondly, he doth as much as the first beast could do in the seruice of the Dragon.

Thirdly, he causeth the first beast to be worshipped, that is, establissheth the substance of his religion.

Fourthly, he maketh the image of the beast, that is, addeth a forme to the substance.

Fifthly, he putteth life into his Image by his Cleargy.

Sixtly, he will hauethis Image worshipped, and yeelded vnto, on paine of death.

Lastly, hee will haue all men of all conditions to weare his liuery, and to receiue his marke, as it were his hired and couenant seruants.

Heere is wisdom: Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundred threescore and sixe.

Now last of all the holy Ghost telleth vs, that it is a very high point of wisdom and vnderstanding, to count the number of the beast, and requireth a sharpe and pregnant wit; and withall telleth vs, that it is the number of a man; that is, such as a man endued with Gods Spirit may find out. Then we are encouraged to search into it, sith it is within the compasse of mans reach. It is no impossible

possible thing. If therefore we could find out his name, we would desire no more, then the field were won, for his name would discover him, and describe him to all the world, and quite stop the mouthes of the Papists, so as they should neuer haue any thing more to say. For if S. Iohn had said expressly and in plaine tearmes, that the Popes of Rome are this second beast, and the very Antichrist himselfe, then the papists had beene put to perpetuall silence, all matters quashed, and all controuersies ended betwixt them and vs for euer. But here the holy Ghost doth not tell vs his name plainly, but mystically, as many other things in this booke, that the worldlings which should fulfill them might bee blinded, whilest the eyes of Gods elect are opened to see into the truth of all these matters. Well, to come to the point: S. Iohn doth onely here set downe the numeratiue letters of the beasts name. He wrote in Greeke, and he onely setteth downe three Greeke letters or characters, which in greek numeratiō make sixe hundred sixty sixe. Now further we are to note, the numeratiue letters of the Greek word *Latinos* do make iust this nūber. And yet further we are to obserue as a very specially thing, that *Irenæus*, an ancient Father of the church, who

Iren. lib. 5.

contra

hæres.

liued very neere vnto the Apostles times, mentioneth this word *Lateinos*, as the name of the beast. And moreouer affirmeth, that it was a common receiued opinion in his time, and before, that the Beast should be so called.

Now then let vs consider how this fitteth. First, we know that the numeratiue letters of *Lateinos* doe iustly fit Saint *Iohns* Greeke numeratiue letters. Secondly, wee know that Antichrist is the head of the Latine church, or Latine Empire: and therefore this very *Lateinos*. For here we do not enquire after the name of any particular man, but about the name of a kingdome; for the beast is a kingdome, and a succession of men. Now Italy in old time was called *Latium*, and the Italians *Latini*: which noeth of what Countrey the Beast should come. Moreouer, the beasts name, or name of the Roman Empire is *Lateinos* because the empire both vnder the heathen tirants, and the popes especially, had all their religion, seruice, prayers, lawes, decrees, writings, and translations in Latine: al was in Latine. The pope preferred his Latine translation of the Bible, before the Hebrew and Greeke originals. Thus then it is, *S. Iohn* telleth vs flatly, the number of the beast is sixe hundred sixty sixe: *Irenaeus* saith,

saith, that *Lateinos* is his name which containeth iust that number. Therefore heere we haue his name, here he is found. For if his name be *Lateinos*, we neede search no further, wee know who it is, we know who is meant: for is not the pope *Lateinos*? are not the succcession of them *Latim*? are they not the heads of the Latine Church, and Latine Empire? Haue they not all their worship and seruice in Latine? Are they not Latines? for what is the name of the Romane Empire but *Lateinos*? And what is the name of the popish Hierarchie but *Lateinos*? True it is indeed which the papists say, that many names may be inuented, whose letters make this number: but the Spirit of GOD speaketh not of fained names, for thereof can come nothing but vncertainty: but hee wil- leth vs to count the number of his name, which then the beast had, that is, *Lateinos*. I doethus then conclude The beast is a king- dome, and the Papacy is the kingdome of the Latines; Therefore the papacy is the beast.

The papacie is *Lateinos* and containeth the number of the beast. For what other Monarchy can be shewed since this Reue- lation was giuen, whose numeratiue Letters containe this foresaid number? Assuredly

none. And therefore out of all doubt Saint John pointeth at the Romane Empire, and Monarchy of the Popes. For *Lateinos* doth both containe the number of the beast, according to Saint Iohns computation, and also his name, which is the Latine Empire, or Roman empire. And thus haue we heard the description of these two huge and monstrous beastes, the Sea-beast, and the Land-beast; which both from the Apostles time hitherto haue indeede played the beastes against Christ and his Church, and still doe play the beastes, and will neuer cease playing the beastes, til their hornes, and houes, heads, and bodies be cleane cut off, which will be shortly, as we shall heare anon.

CHAP. XIII.

WE haue heard in the former chapter the description of the two great and dreadfull beastes. We haue heard how mightily they haue preuailed now many yeares, and raigned as monarches of the earth. Now in this chap. we are to heare the fall and ruine of them both. So that the maine drift and scope of this chapter, and all the chapters following, vntill the twentieth chapter, is to shew, that both the Roman Empire, and the
Papacy

Papacy shall ebbe as fast as euer they did flow, shall wain as fast as euer they did waxe, shall decrease as fast as euer they did increase, and fall downe as fast as euer they did rise vp, euen vntill they come to vtter ruine and desolation.

This Chapter containeth seuen principall things.

First, it sheweth that God had his church verse 1.
vpon the earth euen then, when it seemed to be vtterly extinct by the preuailing of the two outrageous beasts.

Secondly, it sheweth that the poore persecuted church did sincerely and zealously worship God euen in the fire and flames of afflictions. ver. 3, 3, 4, 5.

Thirdly, it sheweth that the Gospell shall verse 6, 7.
be preached with great successe: in these last daies throughout many kingdomes.

Fourthly, it sheweth that Rome shall fall verse 8.
downe at the preaching of the Gospell.

Fiftly, it sheweth that all Papists shall be condemned, and cast into hell fire for euer. ve: 9, 10, 11.

Sixtly, it sheweth that it shall go well with verse 12. 1.
Gods elect, which hauing refused the worship of the beast, do liue and die in the Lord.

Lastly, it describeth the day of iudgment, ver. 14, &c.
wherein all both good and bad, shall haue according to their deserts.

vers. 1.

Then I looked, and beheld a Lambe stood on the mount Sion, and with him an hundred forty and foure thousand, hauing the Fathers name written in their fore-heads.

Now at the last the Holy-Ghost bringeth in Iesus Christ vpon the Theater of the world, as it were to play his part in this tragedy, and to helpe the poore weake woman, which we heard of before, against the Dragon, and the two monstrous beasts, which would haue torne her in pieces, and vtterly deuoured her, if this Lamb Iesus Christ had not stept in and rescued her. Well, now commeth in our Lord Iesus, and beginneth to stirre in these matters, and to take vpon him the protection & defence of the poore helpless woman, against both the dragon, & the dragons two great instruments. But may some man say, what is a poore Lambe to encounter with a dragon, with a Lyon, with a Leopard, and a Beare? I answer, that although Christ be a Lambe to his Church, euen the Lamb of God that taketh away the sinnes of the world, and the Lamb that was a slaine sacrifice from the beginning for the redemption of his elect: yet to all his enemies hee is a most strong and terrible lyon,
euen

euen the lyon of the tribe of *Iuda*, as hee is Chap. 5.5.
 called before. Now this most terrible Lyon,
 euen the Lord of hosts, the Lord mighty in
 battell, commeth forth to protect & defend
 his Church against all her enemies, who is of
 such infinite might and puiſſance, that nei-
 ther the old dragon, nor his young imps, nor
 all the cursed hel-hounds that barke & bite,
 and take their part, ſhal euer be able to ſtand
 in his hands : For rage they neuer ſo much,
 he ſhall hamper them all well enough. For
 though he haue given them the reine a long
 time, and let them alone, and ſuffered them
 to play the tyrants with the woman his
 ſpouſe ; yet now hee will no longer put it vp
 at their hands, but will vp and maintaine the
 womans cauſe, & beare her out againſt them
 all : nay, he will make ready his bow, that he
 may ſhoote off, and make his arrowes drunk
 in the bloud of her and his enemies, and will
 whet his glittering ſword, that he may ſheath
 it in the heart of Antichriſt and all his ad-
 herents. Therefore now let both the great
 beaſts and their Sire looke to themſelues: for
 heere comes in one that will knocke them
 all downe, and lay them in the duſt, that they
 ſhall neuer riſe vp againe. For this cauſe now
 at length S. *Iohn* in a viſion ſeeth a Lambe
 ſtand vpon mount *Sion* : that is, Chriſt pre-
 ſent

sent with his church. For mount Sion was an ancient figure of the Church; as it is written. Mount Sion lying Northward is faire in situation, it is *the ioy of the whole earth, and the cittie of the great King*. And againe, *The lawe*
 Psal. 48. 2. *shall goe forth of Sion, and the word of the Lord from Ierusalem.*
 Mich. 4. 2.

Moreover, S. Iohn seeth here *with the Lamb an hundred forty and foure thousand*: that is, the particular members of the Church, putting a certaine number for an vncertaine, & specially alluding to the sealing of the twelue tribes of Israel, as before hath bin shewed. For it might be demanded, where the church
 Chap. 7. 4. was, when all the world wondered, and followed the first beast? And also when all, both small and great, rich and poore, receiued the marke of the second beast? S. Iohn answereth, that euen then in the midst of the heate of persecutions God had his hid and inuisible Church, whome Iesus Christ did protect and preferue euen in the very flames of persecutions, beeing alwaies present with them, & amongst them, as he said to his Disciples a little before his bodily departure from them. *Lo, I am with you euen vnto the end of the world.* And here he is said to *stand vpon mount Sion with his hundred fortie and foure thousand.* And it is added, that this number
 of

of Gods faithfull elect Children *had the Fathers name written in their fore-heads*: That is, they did professe, and practise the doctrine and religion of GOD their Father onely, vtterly renouncing and abhorring the worshippe and religion of the Beast. For the Fathers name in this place is sette opposite to the Marke of the Beast; to signifie, that as the worshippers of Antichrist receiued his marke: so the true worshippers of God receiued his brand, which is his spirit, and the fruits thereof, whereby they were perfectly discerned from those which had the beasts marke. So then it cleerely appeareth from this place, that God preserued many thousands of his true worshippers, euen in the daies of the great Antichrist, when there seemed to be very few or none remaining vpon the earth, as it was in the daies of *Elias*. In vaine therfore doe the Papists aske vs, where our Church was before *Luthers* time, sith the holy Apostle here stoppeth their mouth, & telleth vs plainly; that Christ had his little flocke in the wildernesse, euen then, when it was in greatest streights, and as we say, driuen to the wals. And therefore visibility is no sound note of the Church, as the Papists do most ignorantly dispute. For it is a fond and absurd kinde of reasoning, to say there

is no church at al, because it doth not visibly appeare: as if a man should reason that there is no Moone in the heauens, because sometimes there is none seene, as in the change.

verse 1.

And I heard a voice from Heauen, as the sound of many waters, and as the sound of a great thunder: and I heard the voice of Harpers harping with their harpes.

Chap. 8, 1.

Here is set forth how his company of true worshippers do magnifie and praise God, for his great mercies towards them. First, *Iohn* heareth a voice from heauen, that is, an heauen-ly voice, or the voice of the Church praising and glorifying God. For wee haue heard before, that heauen in this Booke is sometimes put for the Church vpon the earth, and the reasons thereof: wherefoeuer therefore the Church is assembled to heare the word, and to pray, and giue thanks; there is a voice from heauen, or an heauenly voice. Now this voice is compared to three things: first, to the sound of *many waters*. Secondly, to the sound of a *great Thunder*. Thirdly, to the *voice of harpes, harping with their harpes*. It is likened to many waters, because it proceedeth from sundrie sorts of people, of sundry Nations, countries, and kingdomes,
as

as the word *Waters* is taken afterwards in this Prophesie. It is cōpared to *Thunder*, because the praiers & inuocations of the true church are as loud in the eares of God as any thunder-cracke. It is compared to *Harpers harping with their Harpes*, both because their spiritual worship and seruice is as sweet vnto God, as any musicke vnto men: as also because all Gods faithfull people doe tune together among themselves, and in their worshippe, as the strings of a well tuned instrument of musicke, or as many musitians playing together, which make a sweet harmony, and most melodious dittie.

Chap. 17. 1.
Cha. 17. 15.

And they sung as it were a newe song before the Throne, and before the foure Beasts, and the Elders, and no man could learne that song, but the hundred forty and foure thousand, which were bought from the earth. verse 3.

Now it sheweth how this holy society of the faithfull do continue their prailing and glorifying of God: They are not weary of well doing, but hold on constantly in the course of Gods worship, hauing new songs of thanksgiuing in their mouthes, and seruing God daily with renewed affections, as men inflamed with the zeale of Gods glory: and
all

al this they do performe before the throne, before the foure beasts, and the Elders; that is, in the presence of God, and his Angels, and his holy congregation. And no man could learne that song, but the hundred forty and foure thousand, that is, none of the reprobates, and vngodly worldlings could inwardly feelee and vnderstand this spirituall worship, but onely the elect, to whome it is giuen to vnderstand the secrets of God, and the mysteries of his sonnes kingdome.

Vers. 4.

These are they, which are not defiled with women, for they are virgins: these follow the Lamb where soeuer hee goeth: these are bought from men, being the first fruits vnto God, and to the Lambe.

verse 5.

And in their mouthes was found no guile: for they are without spot before the throne of God.

This holy company are not defiled with women, that is, with grosse and diuers sinnes, or rather with idolatrous pollutions. For they are virgins, that is, chaste worshippers of god, which are not polluted with the defilements of Antichrist. *These follow the Lambe Christ where soeuer he goeth.* They heare his voice, they professe his worship, and obey his doctrine; they abhorre Antichrist, they follow

follow not the beast, nor receiue his marke. They are bought from men, and bought from the earth, as it is said before, that is, they are redeemed and bought with a price from the corrupt lump of mankind, and cursed race of Adam, that they might be the first fruits vnto God, and to the Lambe, that is, wholly consecrated to his worship, and to serue him in righteousness and true holines all the daies of their life. In their mouthes was found no guile: That is, they doe declare their innocencie and vprightnesse both in their wordes, and workes, as those which Christ hath chosen out of this world, and bought with a price thorough his blood, in whome they are without spotte or specke before God.

Then I saw another Angell flie in the midst of Verf. 6.
heauen, hauing an euerlasting Gospell, to preach
vnto them that dwell on the earth, and to euery
nation, and kindred, and tongue, and people:

Saying with a loud voice, Feare God, and giue verse 7.
glorie vnto him: for the houre of his indgement
is come, and worshippe him that made heauen
and earth, and the Sea, and the fountaines of
waters

Hitherto the holy Ghost hath taught vs how the Church was preserued vnder the tyranny of Antichrist, and greatest waues of persecutions, and that enen then they did purely and faithfullly worship the true God. Now he proceedeth to fore shew the ruine and downe-fall of Anrichrist, and plainly to prophesie the vtter decay of the kingdom of Babell. This doctrine therefore we are to harken vnto with great attention and cheerefulnesse, because it doth so much concerne our good, and the good of the whole Church, also because we liue in the daies, wherein wee see it is in part fulfilled.

First therefore wee are to vnderstand, what is meant by this Angell heere mentioned, to wit, not any celestially Angell, or inuisible spirit, as it is sundry times taken before: but by this Angell, and the two Angels following, are meant all the faithfull ministers of the Gospell, which should be raised vp in these last daies, for the ouerthrow of Rome, and the deliuering of the Church from vnder the captiuitie of Antichrist: which may plainly appeare by this that is said, this Angell preacheth the euerlasting Gospell vnto them that dwell on the earth, which cannot properly agree to the celestiall spirits. We haue heard out of the tenth chapter,

chapter, that Iesus Christ did open the little booke, which is the Bible, and did giue authority to his faithfull Ministers to goe preach and publish the doctrine thereof to many nations, countries, and kingdomes: now vnto that agreeth this which is heard spoken of, and is a further opening and declaring of that which is there set downe. For as there Iesus Christ commeth downe from heauen, and openeth the little booke, which had bin long shut vp vnder the darkenes of Popery, and the sinoake which came out of the bottomlesse pit: so here Christ Iesus raiseth vp his faithfull Ministers and preachers, to publish and proclaime the doctrine of the Gospell, which had long lyen hid vnder the outrageous persecutions of the two monstrous and most hideous beastes. To this also agreeth that which is written in the eighteenth chapter of this Booke, where S. Iohn seeth an Angell come downe from Heauen, hauing great power, so that the earth was lightened with his glory. By which Angell is meant all the preachers of this age. And the Angell is said to haue great power. For what is more powerfull then the ministry of the word. And moreouer it is said, that the earth was lightned with his glory, that is, with the brightnes of the preaching

ching of the gospell, whereby the darknes of popery was dispersed and driuen away, and Babylon falleth vpon it, as there you may reade, and as here we shall see the like effect by and by.

Moreouer it is here said, that *this Angell flyeth in the middest of heauē*: that is, very swiftly carieth this euerlasting Gospell through all the church. For when Gods appointed time was come, wherein he would goe about the ouerthrow of popery, he caused his euerlasting Gospell to be set abroad, and to spread ouer many Kingdomes and Nations, as wee see this day. Now because these kingdomes, where GOD would haue the knowledge of his Gospell diuulged, were many & great, therefore here is expedition required: & this Angell doth carry it, not standing, but flying. And all this we see perfectly fulfilled with our eyes, when GOD raised vp *Luther, Zuinglius, Melancthon, Peter Viret, Caluin, Bucer, Bullinger, Peter Martyr*, & all their worthy successours vnto this day, which haue spread the euerlasting Gospell very farre, and carried it very swiftly ouer Englad, Scotland, Germany, Denmarke, Polonia, Sweuia, Russia, and many parts of France, and Flanders. Another reason why this Angel is said to fly in the midst of heauen, is because no power

of man shall euer be able to stay the course of this euerlasting Gospell which this Angel carrieth abroad, no more then men are able to stoppe the course of the Sunne in the heauens, or a cloud in the skie. For this Angell flyeth in the middelt of heauen, far aboute the reach of the beast, and all Kings & Potentates that stand for the kingdome of the beast. Therefore let them doe all what they can, they shall neuer be able to stoppe the course of the Gospell. For it is called the arme of God, and his very arme holdeth it forth to the world, and who is able to bend it in, or to turne it backward?

There be three reasons, why the Gospell is called euerlasting.

First, because it is in his owne nature euerlasting, as it is Written, *the word of the Lord, endureth for euer.* Pet. 1. 25.

Secondly, because it putteth vs in possession of euerlasting things. As it is written, *Thy word, O Lord, endureth for euer in heauen.* Psal. 119.

Thirdly, and principally, because as it was long before Antichrist was hatched, so it shall continue, when he and his kingdome is dead and rotten.

Saying with a loud voice, Feare God, and giue glory vnto him, &c. Verse 7.

Here is set downe, the doctrine, which this

Angell preacheth with a loud voice, that is, with great zeale. The summe whereof is this, *Feare God, and giue glory vnto him, and worship him that made heauen and earth, &c.* The sence is, that the true and euerliuing GOD should onely be feared, and worshipped, and all glory should be giuen to him alone through Christ, & none to Antichrist, none to Cardinals and Legats, none to Angels, none to Saints, none to images, roodes, crosies, and crucifixes. Heere then is set downe an abridgement of the doctrine of this euerlasting Gospell, namely that men should only feare God and worship him, and giue all glory to him alone, and not to any creatures. And the reason is yeilded, because the houre of his iudgment is come, that is, the time of the manifestation of the Gospell, or lawes of the most high God: for so the Word iudgement is often taken in the scriptures. Here we are to obserue one speciall thing, to wit, that the gospell, which this Angell flyeth withall, containeth the brieft sum of all the doctrine which *Luther, Calvin, Peter Martyr* & the rest haue taught out of Gods word, and agreeth in all points with it. For what other thing did they all preach, teach and write, but that men should turne from idols to the liuing God? from
fearing

fearing, glorifying, and worshipping creatures, to feare, worship, & glorifie God alone which hath made all things? What other thing do al the Preachers of this age publish and proclaime in all their sermons, but this; *Feare God and giue glory onely to him?* Is not this the Epitome and short sum of the doctrine of all the preachers of England, Scotland, Germany, France, Denmarke, and all the rest? and therefore I conclude, that this angel must needs be vnderstood of the preachers of this last age, which now these fourescore yeares haue sounded the Trumpet of the gospel against al the inuentions of pope ry. And blessed be God, wee see these things fall out in our daies, and are eie-witnesses of the fulfilling of them. *And there followed a nother angell, saying, It is fallen, it is fallen, Babylon that great Citty: for shee gaue to all nations to drinke the wine of the wrath of her fornication.*

Here is set downe the blessed effect of the Preaching of this euerlasting gospel, which is the down-fall of Babylon. For as when the cleere sunne ariseth vpon the earth, the thicke mists and clouds are disperfed: euen so when the bright beames of the Gospell do shine forth vnto the world, Babylon that darke kingdome vanisheth away incontinently. And as it is written in the 18. Chap.

So soone as the Earth was lightned with the glory of this euerlasting Gospell, Babylon immediately falleth. Therefore now before I go any further, my purpose through the assistance of God, is to proue these five points out of this

Five maine verse, and that which followeth vnto the points, twentieth Chapter, to wit;

First, that Babylon, here signifieth Rome,

Secondly, that Rome shall fall and how?

Thirdly, that Rome shall fall finally, and come to vtter desolation in this life.

Fourthly, by whome, and when it shal bee ouerthrowne.

Lastly, the causes of the vtter ruine and ouerthrow thereof.

But before I goe about to proue that Babylon here is Rome, I would haue it carefully obserued, what is meant by Rome, viz. How Rome is to be taken.

not the topography of Rome, that is, so much ground only as is compassed within the wals of that city, but the regiment, gouernment, and prerogatiue that is claimed by vertue of that monarchy, whereof Rome is the head. By Rome is meant the power & authority of Rome: or to speake plainely, by Rome is meant the Roman monarchy. Further, we are here to obserue the reason why the Holy-Ghost calleth Rome Babylon, for Rome litterally, & properly taken, is not Babylon

bylon, in as much as they were two diuers cities, one in Italy, the other in Chaldaea: But Rome is called Babylon mystically, figuratiuely, and as the holy Ghost speaketh spiritually, and by a kinde of allusion. For as the olde Easterne Babylon did a long time oppress the Church of the Iewes: so Rome this Westerne Babylon, hath long oppressed the Church of the Christians. As the Easterne Babylon did many yeares hold down the people of God, in miserable bondage & seruitude: so the Westerne Babylon did a long time keep the Christian Church in spirituall thraldome and misery. In which respects Rome is spiritually compared to Sodom and Egypt: to Sodom for filthinesse, and to Egypt for idolatry, and keeping Gods Church in spirituall bondage and slavery. And thus we see the reason why Rome is called Babylon, which is not simply and properly, but after a sort, that is, by a phrase of speech, or trope which they call a *Metonymy*, or changing of names, when that is giuen to one thing, which is proper to another, for the likenes of qualitie that it hath with it, or adioyned vnto it.

Cha. 11.8
A reason
why Rome
is called
Babylon.

Now hauing shewed the reason why Rome is called Babylon, and what is meant by Rome, we are to proceed to the first point, which

which is, to proue that Babylon in this place signifieth Rome, which although it be granted of all sound Diuines, and auouched in the writings of the best learned both new and old, so as it shall need no great prooffe; yet I will adde three or 4. reasons out of this Booke, to make it more plaine and apparant. First therefore, I doe thus reason out of the seuenteenth Chapter and last verse, *Babylon is that great Citie which reigneth ouer the Kings of the earth*: but there was no other Citie which did reigne ouer the Kings of the earth, when Iohn writ this book, but onely Rome: Therefore Rome is Babylon. For as for Ierusalem, it was at that time made an heape of stones. The first proposition is auouched by the angell of God, expounding vnto Iohn what is meant by the great whore, whose damnation he had shewed him before; and by the woman which sat vpon a

chap. 17. 1. *scarlet coloured beast. The woman which thou sawest, saith the Angel to Saint Iohn, is the great Citie, which reigneth ouer the Kings of the earth*, That is to say, Rome, or the Romish synagogue, and malignant Church. For the Angell could not speake more plainely, except he should haue named Rome, then to say thus, *The woman, the great whoore of Babylon is the great Citie, which reigneth ouer the*

the Kings of the earth. For if one should say, the great citie of England, euery man knoweth that thereby is meant London: if one should say, the great city of France, euery one knoweth that thereby is meant Paris: so when the angel saith, *the great city which raig-
neth ouer the Kings of the earth*: all that liued in those times knew, that thereby was meant Rome. For Rome was the chiefe City of the monarchy, and is put in this booke for Babylon is the whole Monarchy, and the religion ther-
of, as hath bin said before. Rome.

My second reason is this: *Babylon is the* Chap. 17.5. *mother of whoredomes, and abominations of the earth. Babylon is that great whore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth made drunke with the wine of her fornication.*

But Rome, and none but Rome is such a one. Therefore Rome is Babylon.

My third argument is this: Babylon is that City which hath had seauen seuerall gouernments. But onely Rome hath had 7. seauerall kind of gouernments: therefore Rome is Babylon.

The proposition is prooued from the words of the Angel, expounding vnto *Iohn* what is meant by the 7. heads of the scarlet coloured beast, whereupon the woman sate.

The

chap. 17.9. *The seauen heads (saith he) are seauen Kings, that is, seauen orders, or states of kingly gouernment: for seauen Kings in this place are not put for seauen seuerall men, which were Kings, as some doe take it: but for seauen seuerall gouernments, as it is taken in Daniel.*

Dan. 7. 17. *The foure great beasts, saith the Angell there, are foure Kings, that is, foure kingdomes, gouernments, or monarchies, as all men know. So here by seauen Kings is meant the seauen seuerall regiments of Rome: That is to say, by Kings, Consuls, Decemuiroi, Dictators, Triumuiroi, Emperours, and Popes, whereof the first fve were then fallen when Iohn wrote, one was, that is, the Empire, and one was to come, that is, the Papacy.*

My last argument is this: Babylon is that Citie which is scituate vpon seauen hils: but only Rome of all Cities in the world is scituated vpon seauen hils, therefore Rome is Babylon.

The proposition is auouched by the Angel, which saith in the 17. chapter, that the seauen heads of the scarlet-coloured beast late, are seauen mountaines wherein the woman sitteth, that is, seauen hils whereon the citie of Rome is scituated, whose names are these: *Capitolinus, Palatinus, Auentinus, Exquilinus, Caelius, Viminalis, and Quirinalis*, as all Poets, and

and Historiographers doe testifie. One saith thus of Rome.

Septem quæ una sibi muris circumdedit arces. Virg. georg.

Another thus :

Septem vrbs alta iugis toto quæ præsidet orbi. Proper.

Another called Rome *Eptalophos*, the Cittie with seauen heads, that is, seauen hilles. It is cleere then by these reasons, that Babylon in this place signifieth Rome. As for the exposition of the Papists, which affirme that Babylon here signifieth the vniuersall society of the wicked, it is fond & ridiculous: for the holi-ghost saith, *Babilon is that city which raigneth ouer the Kings of the earth.* But to say that the vniuersal societie of the wicked raigneth ouer the Kings of the earth, is absurd and ridiculous. Therefore to say that Babylon is the vniuersall society of the wicked, is absurd and ridiculous. The distinction of the Iesuits here is also as friuolous as their exposition: for they say, if Babylon be Rome, then it must bee vnderstood of Rome vnder the heathen Emperours: but not vnder the Popes. But the Angel saith, *the woman, that is, the whore of Babylon*, or Antichrist sitteth vpon seauen mountaines: ergo shee sitteth at Rome, and Rome is the seat of Antichrist; & consequētly Rome vnder the popes, is Babylon. Moreouer, wee may reason thus
against

against the popish distinction; That which was Babylon vnder the Heathen Emperours, is the same which is here prophesied to bee the chiefe Cittie and seat of Antichrist. But *Rome* was then Babylon: ergo *Rome* is now Babylon; for *Rome* is that Cittie which the Angell saith should be the seat of Antichrist: And this booke doth shew, that the great Antichrist should raigne in the same Cittie, where the heathen Emperors had raigned: and therefore it standeth firme, that *Rome* vnder the Popes is Babylon.

This being then graunted, that Babylon here is *Rome*; it followeth that *Rome* shall fall: for the holy Ghost saith, *Babylon is fallen*, speaking in the present tense, as the manner of the Scripture is in prophecying of things to come. For whatsoeuer God hath determined to come to passe, is, as it were alreadie done, because of the certainty of it: and for this cause also the word is doubled: *It is fallen, it is fallen*. We see then most cleerely, that almost 1500. yeares before *Rome* began to fall, the certaine fall thereof was fore-tolde. This place of it selfe, is cleare enough to proue my second point, which is, that *Rome* shall fall. But my purpose is to reduce & gather all the fve Chapters following to certaine

Rome shall
fall.

raine heads to proue the main points which I haue propounded: first then I reason thus, to proue the second point, that Rome shall fall. That cittie and kingdome which hath the seauen vials of Gods wrath emptied & powred downe vpon it, cannot stand, but must needs fall. But Rome is that Cittie, which hath the seauen vials of Gods wrath poured downe vpon it: Therefore Rome cannot stand long, but must needs fall. The proposition is manifest, and not to be denied. The assumption is proued throughout al the 16. chapter, and especially in the ten & twelue verses, where *the vials of Gods wrath are expressly said to be powred downe vpon the throne of the beast: and in the second verse of that Chapter it is auouched, that the second viall was powred downe vpon the men which had the marke of the beast, and vpon them which worshipped his image: How then can the throne of the beast hold out? or how can they which haue receiued the beasts marke stand vplong? For there is a great Emphasis or vehemencie in the manner of speech.* For hee doth not simply say, the wrath of God, but the fulnes of Gods wrath: he doth not say, should be a little sprinkled, but powred downe as it were by paile-fuls vpon the kingdome of the beast. How then can the
kingdome

kingdome of the beast stand, which hath so many great ordinances, and so many double Cannons discharged and shot off against it? Surely it must needes fall. My second reason is this: *The beast that was, and is not, and yet is, shall goe into perdition.* But Rome is the beast that was & is not, and yet is: therefore Rome shall goe into perdition. The assumption is set down, Cap. 17. v. 8. For the Romane monarchy was great in the daies of *Julius Caesar, Augustus, Claudius, Tiberius*; and therefore it is said, that *it was*. But in the raigne of *Nero, Otho, Galba, and Vitellius*, it was greatly decayed; and therefore it is said, *it is not*; meaning so great as it had bin: and yet in some sort it was: and therefore it is said, *and yet is*. Now *this beast shall goe into perdition*. Therefore the Romane monarchy shall be destroyed, and consequently the Papacy. For the Romane Empire holdeth vp the Papacy, as it is written, that the woman or whoore of *Babylon* sitteth vpon the *Scarlet-coloured beast, which had seven heads and ten hornes*: that is, the Romane Monarchy, which beareth vp the whoore, & beareth vp the Papacy: but the holy Ghost saith, *this beast, that is, the Romane Empire, shall goe into perdition*. Then it followeth that the papacy shall follow after: for if the beast that she sitteth vpon, and which beareth her, fall

fall vnder her, then shee must needes fall together with him. But we see, God be thanked, that the Roman monarchy is in a manner quite fallen, therefore the papacy cannot stand long.

My third argument is this,

The beast that was and is not, being euen the eight, and one of the seuenth, shall goe into destruction. But Rome is the beast that was and is not, being the eight, and one of the seuenth: therefore Rome shall goe into destruction.

The assumption set downe Chap. 17. vers.

11. For the Papacy or dominion of the Popes, is the seuenth head of the beast in respect of their ciuill power, and yet a beast by themselves, that is, an eight in respect of their Ecclesiasticall power. Now the Angell saith flatly, *they shall both together goe into destruction*, that is, both the Empire and the Papacy. For as the dominion of the Popes goeth downe, so also their worship and religion, goeth downe with it: and for this cause it is expressly set downe in the 19. Chapter.

that *the beast and the false Prophet*, that is, the Roman Empire, and the Papacy, *were both destroyed together*. chap. 19. 10 Sith then the holy Ghost hath spoken it twice for failing, that Rome shall goe into perdition, and shall goe into destruction: I take it to be a verie

V

found

sound consequence, that *Rome* shall fall, and shall bee destroyed. But how shall it fall may some man say? Or wherein shall it fall? I answer, that it shall fall in the credite and estimation of her doctrine: It shall fall in wealth

How Rome and riches. It shall fall in power and authority. And in all these it shall fall by degrees, as it did rise vp by degrees: It shall not fall at once, as it did not rise vp at once.

Chap. 16.
v. 12.

This is set downe in the sixteenth chapter, where the fall of Rome is compared to the drying vp of the Riuer Euphrates, which was driued vp by degrees: Thus it is: Euphrates was a great Riuer, which did run very neere vnto the old Babylon in Chaldea, and it was the wall and fortification of the Citty, in so much that *Cyrus* and *Darius* the kings of the Medes and Persians, laying siege against it, could not take it till by policie they digged great trenches, and deriued the waters another way, and so dried them vp, that the Holy Ghost saith, *The way prepared for them to passe ouer*. Now, as this Euphrates was the strength and fortification of old Babylon: so the honor, wealth, riches, power, and authority of Rome, is the very fortification of it. But the punishing Angell

Chap. 16. 17. is commanded to poure downe the Viall of wrath vpon this Euphrates: that is, vpon all

all that vpholdeth Rome, or fortifieth Rome, and forthwith it dried vp; that is, all the crepit, power, riches, and authority of Rome did diminish daily vpon it, doth diminish, and shall diminish by degrees vnto the end of the world. For the vtter destruction of Rome is not yet come, but it is greatly decayed from that it was fourescore yeares agoe. And if it continue decaying 80. yeares moe, as assuredly it shall, then will it be brought to a low ebbe. Since *Luthers* time, we know how the Popes Euphrates hath dried vp; but there is yet much water left, and it is yet too deepe for the Kings of the earth to passe ouer, and take it. But it shall ebbe so low, that the Kings of Europe shall easily passe ouer, and take it, as we shall heare anone. But in the meane time we see that it falleth, and that it is in the falling, & the work of God goeth forward euery day. For now in this age, God bee thanked, many Kings and Princes, with great multitudes of their subiects, haue their eies opened to behold, that the Romish religion is abhominable; and that the Papacy is the very kingdome of the great Antichrist. The kings of the earth in this age renounce the Popes And whereas before they worshipped the beast, now they hold vp their hands onely to the God of heauen, and glorifie him in

his Sonne Iesus Christ. Now we see that many lawes are made in sundrie kingdomes and prouinces to abolish that vsurped power of the Bishoppe of Rome: Manie acts, edicts, and iniunctions are set forth in sundrie Nations and Kingdomes of Europe to destroy, roote out, and deface all Monuments of Idolatrie and superstition, which Antichrist had crected in all kingdomes.

Now the Popes which were honored as Gods in the earch, are counted, and adiudged as the most vile and abhominable creatures that liue vpon the earth. Doth not all this experimentally shew that Babylon is fallen, and that Babylon doth fall by degrees? It is very palpable: we neede no further prooffe for this second point. But heere wee are further to obserue, that the Iesuits perceiuing the great decay of Rome, & the continuall drying of their Euphrates, do bestir them to stop the leake, that it might not dry vp altogether. Euen as when men let out the waters of great fish-ponds, so as the water waxeth low, we see the Fishes skip and plunge, and take on wonderfully: So the Iesuits perceiuing the waters of their Romish Euphrates to empaire and dry vp daily, do mightily take on, digging and searching euery

The Iesuits
bestir them,
and why.

every day to open the springs, and to finde out some fresh fountaines to maintain their great fish-pond, and to keepe the waters deepe enough, that their may be safe passage ouer, for the kings of the earth to come and take their great Babylon. All this doth appeare out of the 16. Chap. where S. Iohn in vision seeth *three vncleane spirits like Frogs*, chap. 16. *coming out of the mouth of the Dragon, & out of* verse. 13. *the mouth of the beast & out of the mouth of the false Prophet.* By which frogs the holy ghost meaneth the Iesuits and Seminary Priests, which are compared to Frogs for three reasons. First, that as frogs delight in filthy lakes & puddles, so the Iesuits delight in the filthy puddles of idolatry & superstition. Secondly, as frogs make a great croaking in their marshy grounds, so the Iesuits make a great croaking in kings courts, in Noblemens houses, and Gentlemens houses, and almost euery where, where they can gette any entertainment, croaking and craking of the Popes supremacie, the popes holinesse, the Popes blessing, the popes keyes, the popes power, *Peters chaire*, *Peters successeur*, *Christis Vicar*, and many good morrowes, I knowe not what. Thirdly, as frogges are all of one nature and qualitie, delighting in croaking, and

The Iesuits
compared
to frogs, and
why.

Chap. 16.
vers. 10.

living in puddles: so the Iesuits are al of one minde and disposition in euill, croaking euery where to maintaine their Euphrates, and liuing daily in whoredome, Sodomitry, and all kind of outragious beathlinesse. But that I may more fully perswade the conscience of the reader, that by these frogs are meant the Iesuits and seminary priests: let vs seriously weigh that which goeth before, and that which followeth after in this text, and we shall discerne it to be very cleere and apparant. First, it is said, verse 10. that when *the sixth Angell poured out his viall of Gods wrath upon the throne of the beast, by and by his kingdome waxed darke*: that is, the maiesty, power, pompe, credite, and estimation of Antichrist began to be diminished, obscured, and to suffer a great Eclipse: which thing was fulfilled shortly after *Luthers* preaching. And presently it followeth, that *they gnawed their tongues for sorrow*: that is, they were full of fury and rage, barking and grinning like mad dogs, or rather like hell-hounds against all such as set the Gospell a-broach, whereby their Babylon begaune to shake. For at the first, when the gospell began to peep forth, they did despise it, as a thing which they could easily suppress: but within a short time they found that neither
by

by excommunications, wherewith in former times they had euen as it were with lightning and thunder caused kings and nations to tremble; neither by force of warres and bloody slaughters; neither by any skill in learning, nor by treacheries, they could anything preuaile, but that the gospell did still more and more lay open their filthines and shame: then did they become, and so do they continue til this day, euen as mad men in sorrow and rage, which the holy ghost expresseth, in saying, that *they gnawed their tongues for sorrow, and blasphemed God, &c.* Chap. 16. verse 11. Whereby it is euident that the beast, and all that receiued his marke are full of fiery hatred, and malice, and cannot tell which way to be reuenged. For the more they strue, the more they lose. Faine would they haue Popery restored to his ancient credit and dignity: and they deuise what they can to bring it about: but it will not be. For their kingdome waxeth darker and darker, weaker and weaker: and that is a dagger vnto them, and a griefe of all griefes, which maketh them gnaw their tongues, and gnash their teeth for sorrow. But yet for all this, *they repented not of their workes,* saith S. Iohn, & Chap. 16. verse 11. therefore God is more incensed against them, and causeth the sixth Angell to poure out another

another viall vpon the great riuer Euphrates, & the water thereof dried vp: as we haue heard.

Note this. Now then obserue carefully, and note it diligently, that the Frogs come forth vpon the darkning of the kingdome of the beast, and the drying vp of their Euphrates. For who knoweth not the pope and his compli-
ces perceiuing the weakning and diminishing of their kingdome, haue sent out these Iesuits and Seminary Priests into all parts of Europe, to repaire the ruins of Rome, if it were possible. And this is one circumstantial reason to proue these three frogs to be vnderstood of the Iesuits. But let vs proceede to open the whole description of the holy Ghost, that it may yet more plainly appeare. First, these Frogs are called *unclean spirits*, because they are the very limbs of the diuel, full of all filthines & vncleannes. Secondly, they are called *unclean spirits*, because they come out of the mouth of the Dragon, the beast, and the false Prophet. Thirdly, they are called *three* in number, beeing in truth neerer vnto three thousand, because they proceed out of 3. seuerall mouthes, the Dragon, the beast, and the false prophet: that is, the Diuell, the Roman Empire, & the Papacy. Three horrible monsters, three terrible bug-beares, which with one consent cōspire together

Chap. 16.
verse 13.

together against the gospel, to uphold their Babylon, and to stop the leake of their Euphrates. Now these three Frogs are said to come out of the mouth of the Dragon, the beast, and the false Prophet, because they comewith the very mind & message of the pope, & the Roman Empire, & so consequēly with the very minde & spirit of the Dragon. For they are the very breth of the pope, and the spirits of the Diuel, as like him, as if they had bin spit out of his mouth. They are sent on the diuels errand, and the Popes embassage into all countries & kingdomes, and are taught their lesſon what they shall say, & instructed what they shall do, & what courses they shall take of men, both Kings, Nobles, and the meaner sort: and for this cause the holy Ghost saith, they came out of the very mouth, the very heart, and the very bowels of the Pope, and of the diuell.

And although these Iesuits and Seminary The holy priests are called of their fauorites, Catho-ghost call-like doctors, holy Fathers, &c. yet the holy leth the Ie-ghost saith flatly, they are the spirits of di- fuits the spirits of di-uels, working false and fained miracles, and uils. cap. 16. 14. with great efficacy of error, deluding & deceiuing the simple and blind multitude. We see then, that the holy Ghost in all this description, doth plainly note out the Iesuits & Seminary

Seminary Priests. For towhome can these things here spoken of agree, but onely to them? And doe not we which liue in these daies, sensibly see and discern the fulfilling of all these things? surely we cannot but see and feele them, vnlesse we bewilfully blinde, and do of purpose blindfold and hoodwinke our selues. But the holy ghost goeth yet further, and doth more fully, and as it were demonstratiuely point them out vnto vs, describing them by their office, which is, *to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God almighty.* Who is ignorant that the Iesuits and seminary priests are sent out to all kings & Nobles of the whole world, that fauour them & their proceedings? Are they not croking in corners, thick & threefold in al parts of this land? are they not practising of treacheries and treasons against our most gracious king & the whole state? are they not plotting the destructiō & subuersion of this Church & common-wealth? Nay, as the holy Ghost saith, the chiefe end of their coming abroad is to sollicite & gather the kings of the earth vnto battell against God, against Christ, and against all true professors of religion. The battell betwixt them is heere called, *The battell of the great day of God almighty.*

Verf. 14.

ry, that is, that battell, wherein the Almighty God will haue the day, and go away with the victory. For it followeth, that the Iesuits & seminary Priests did preuaile with the seduced kings of the earth so farre; as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to say, a place where they shall bee destroyed, and that with such horrible slaughter, that the place shall take a name thereof. For it was an vsuall thing among the Hebrewes, to call the place where any famous thing fell out, by a name which did report the same to all posterity, as *Kibroth Hataanah*, the graues of Concupiscence; *Hamm Gog*, the multitude of *Gog*, and diuers such like. And so here *Armageddon*, the destruction of an armie, because the kings of the earth, and their armies which shall fight against the Church, at the instigation of the Iesuites, shall come to a place, where they shall haue a notable ouer-throw. This word *Amageddon* may fitly bee deriued of two Hebrewewords, that is to say, *Cherem*, which signifieth destruction, and *Gedudh*, which signifieth an armie; that is, the destruction of an armie; or as some say, and that very iudicially, it may come of *Gnarmah Gidnon*, which signifieth the subtilty of destruction; because the

The Iesuits by their crafty persuasions bring the popish kings and their armies to a place where they shall be destroyed.

Numb. 11.
Ezec. 39.

the blindkings and Nobles of the earth shal by the subtiltie and crafty perswasions of the Iesuits & seminarypriests, be entised to fight against the Protestants, in a place where they shall have a famous foyle. Some deriue *Armageddon* of *Har*, which in Hebrew signifieth a Mountaine, and *Megiddo*, which is the place where the godly king *Iofias* was slaine: and so this place should be called *Armageddon*, the Mountaine of *Megiddo*, for the slaughter of Kings that shall bee there. To the which the Prophet *Zacharie* alludeth, saying: *In that day there shall be a great*

Zach. 12. 11. mourning in Ierusalem, as the mourning of Hadadrimmon, in the valley of Megiddo. Well, we do see that all these significations and deriuations of *Armageddon* come to one thing in effect; which is, that the great armies which assemble themselves in battell against the Lord, shall bee destroyed: and therefore it is not much materiall to dispute, which is the more likely signification of the word. But this let vs obserue for our comfort, that whensoever we shall see the kings and Captaines, Nobles and Potentates of the earth, beeing solicited by the Iesuits, Priests, and the false Prophet, to leuy great armies, and make great powers to fight against the Gospell, and the true professours thereof, for the

the maintenancce of great Babylon, they shal not preuaile, but be vtterly ouerthrowne and destroyed. As in part we see fulfilled in the yeare of our Lord 1588. when the great and inuincible Armado of the Spaniards, as they thought, which was long in preparing against vs, and at last, by the instigation of the Iesuities, brought vpon vs, came to *Armageddon*, as we know, God be praised. And in all time to come, in the like case, let them looke for the like successe. Well, now to grow to some conclusion of this point; wee doe plainely see that Rome falleth, their kingdome waxeth darke, their Euphrates drieth vp, they espie it. The Dragon, the beast, and the false Prophet send out their frogs into all countries and kingdomes, hoping to preuent it by the help of the kings of the earth, & especially the king of Spaine: but alasse all in vaine! for they must come to *Armageddon*, when they haue done al that they can. For God fighteth from heanen against them, GOD bringeth them downe, and no power of man is able to vphold them.

But now let vs proceed to prooue the third maine point; which is, that Rome shall fall finally, and come to vtter desolation. For all sound Diuines are perswaded of the fall

fall of Babylon, and do grant that it falleth, and it is in falling: but all are not so thorowly perswaded of the finall fall thereof in this life. Therefore now I will prooue by manifest Scripture, that Rome shal fall for a doo. *Rome shall fall finally.* First, if the things be deeply considered and narrowly looked into, which Saint *Iohn* saith shall fall out vpon the pouring forth of the seauenth Viall of Gods wrath, by the seauenth Angell, they doe fully portend a deadly downe-fall, and vtter ouer-throw of Rome. For the seauenth Viall is not poured vpon the earth, or sea, or fountaines of waters, or on the Sunne, as the first foure Vials were, which signified some particular iudgements; but it was poured forth into the very aire, which signifieth the vniuersality of it, and containeth the most generall and most grieuous iudgement, and vengeance of Almighty GOD, vpon the whole bodie of the Kingdome of Antichrist, a little before the last day.

Ch. 16. 17.

Verse 17.

The text saith, that vpon the pouring forth of this Viall, *there was a loud voice heard out of the temple of heauen from the throne*: that is, from the very presence of God, saying: *It is done.* It is dispatched. The vtter ouerthrow of Rome is fully concluded of, and al things finished which belong to the pouring forth of

of the seauen Vials, which containe the seauen last plagues, wherein whole the wrath of God is fulfilled, as appeareth chap. 15. as before it is said, *Babylon is fallen*, because it should certainly fall: So here God himselfe saith, *It is done*, because it shall certainly bee done. For whatsoeuer God hath determined to be done, is as it were already done, because it shall most certainly be effected. Sith then the Lord hath pronounced this of Rome, there remaineth nothing but a daily accomplishment of it: and let all the Papists know for a certainty, that they must goe to their geare, they must come to their payment, there is no way of euasion.

Chap. 16. 1.

For hath the Lord spoken it, and shall it not come to passe? Now vpon this that God saith, *It is done*, followeth presently, that there were voices, and thunders, and lightnings, and there was a great earth-quake, such as was not since men were vpon the earth, euen so mightie an earth-quake. What is meant by thunders, lightnings, and earth-quakes in this Booke, I haue before shewed: to wit, commotions seditions, tumults, vprores, and alterations of states, kingdomes, and common wealths: and then the meaning of this place is, that there shall bee horrible shakings, concussions, tumults, and great alteration of state in

Chap. 16. 18

Chap 6. 12.

in all the kingdomes which are subiect to Antichrist, none of them shall escape. For this seauenth Vial of Gods wrath vpon the kingdome of the beast, is compared to a most horrible and blustering tempest, raised vp in the whole aire, that is, in all places of Antichrists dominions. And it is specially to be noted, as a thing of great moment, that the holy Ghost saith, *There was neuer such an earth-quake as this, since the world beganne, and since men were vpon the earth.* For assuredly, so soone as the seauenth Angel poureth forth his Viall, the kingdome of Popery shall goe downe amaine, which shall not bee long before the end of the world, as all circumstances here doe shew. After all this Saint Iohn telleth vs the effect of this thundering, lightning, and extraordinary earthquake; which is, *that the great city was diuided into three parts*; that is, there shall bee a most horrible rent & diuision in the city of Rome, and throughout all the Popes dominions.

Chap. 16. 19

What this rent and diuision is, and how it shall be, I cannot determine, being a thing to come, as al the rest comprehended vnder the pouring forth of the seauenth Viall. But this I am sure of, that *Rome* shall goe downe; & there shall be such tumults, vprores, rents, diuisions, dissipations, and concussions in Rome,

Rome, and throughout all the Romish iurisdiction, as neuer was heard of, nor read of, since the world began. For Saint Iohn addeth, that *Babylon came in remembrance before God, to giue vnto her the cuppe of the wine of the fiercenesse of his wrath*: That is, God doth now at length call to minde all the wrongs done to his people, and all the righteous blood shed, for the space of seauen or eight hundred yeares, by the whoore of Babylon, that he may be fully reuenged, and execute the fiercenesse of his wrath both vpon her, and her whole Kingdome: yea, and that in such terrible and wrathfull manner, that there shall be no place of refuge, no place to flie into for succour. For S. Iohn saith, *Euery Ile fled away, and the mountaines were not found*: Verse 19.
Meaning, that the Papists in that day shall haue neither mountaine nor Iland to flye vnto.

And last of all, the holy Ghost saith, that *there fell a great haile like talents out of heauen vpon the idolaters: in so much, that they blasphemed God, because of the plague of the haile. For the plague thereof was exceeding great. A talent was about the weight of threescore pound, as some write. Then it followeth, that this haile of Gods wrath vpon the Papists, shalbe most terrible and fearefull, and beate* Chap. 16. 21.

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vers. 21.

them all downe to the ground : as it were an haile of millstones, or plough-irons. Now when this Haile of talents commeth, as assuredly come it shall, then shall the Kingdome of Popery be beaten to dust and powder : and therefore no maruell though the idolaters, seeing all this, be in a most horrible rage, and blaspheme GOD, as Saint Iohn saith, because of this exceeding and most extraordinary plague, which shal then come vpon them. But now to conclude and winde it vp altogether : For as much as this last viall is powred into the ayre (GOD saith, it is done) an extraordinary Earthquake followeth ; the great Cittie of Rome is rent ; Babylon called into question ; and feareful Hailestones of wrath poured down vpon the Idolaters : I doe conclude, that Rome shall fall finally, and come to vtter destruction in this life.

Chap. 18.
8.9.
Isa. 47.

Now let vs proceede to further prooffe. In the eighteenth chapter of this book, the whoore of Babylon saith in her heart : *I sit, being a Queene, and am no widdow ; and shall see no sorrow. Therefore shall her plagues come at one day, death, and sorrow, and famine : and she shall be burnt with fire. For that God which condemneth her, is a strong Lord.*

First, heere Rome is described, as she was
in

in the height and top of her pride and security, when shee held the dominion of the Kings of the earth, and boasted that shee was the head of the Catholike Church carrying her selfe very insolently aboue all Kings and Emperours, treading vpon their Necks, and making them attend at her gates barefoote in the middelt of Winter, as the stories report. Yea, and that she was no widow; that is, no solitary or desolate person, but one that had many louers, which were strong to defend her, so as she should feele no want, nor see any sorrow. But the time will come, and draweth on apace, wherein she shall be thoroughly punished for her haughtines, and intolerable pride and security. For the holy Ghost saith, *her plagues shall come one day, that is, sodainly, shortly, & speedily, euen death, sorrow, and famine, and she shall be burnt with fire. For that God which condemneth her is a strong Lord.*

If this bee not plaine enough to proue an vtter ouerthrow of Rome, I know not what can be plaine enough. For if death, famine and fire, will not pull her downe, I know not what shall pull her downe. But Saint Iohn saith flatly, that God himselfe who is a strong Lord, will oppose himselfe against Rome, and condemne her. If this strong

Iob. 23.

GOD take against her, who can vphold her? Can the King of Spaine? can the Cardinalls? can the Emperour? can all the dukes of Italy, and all the potentates of the earth, that take part with her? No, no, they are all too weake. For if God take against a man, who can reclaime him, saith the Holy-Ghost? For he doth whatsoeuer he will. And again, God is wise in heart, & mighty in strength, who euer hardened his heart against him and prospered? If God call not backe his anger, the most proud hearts are bowed vnder him. And God saith in Ezech. 22. Can thy hands be strong, or can thy heart endure in the day that I shall haue to doe with thee? Then it followeth that though Babylon sit as a Queene, and all her louers take part with her, yet because the strong Lord is against her, therefore she shall come to vtter destruction.

Amos. 1. 4.

Some of good iudgement in the truth, haue gathered from this place, that the very Citty of Rome shall be burnt with fire, which assuredly may well be. But this I am sure of, that the phrase of *burning with fire* doth in the Prophets alwaies signifie an vtter destruction and desolation of a Citty, or a kingdome: and therefore it followeth that Rome shall be vtterly destroyed.

Chap. 18. 2. But behold yet stronger, and plainer prooffe.

prooffe. For Saint Iohn saith, *a mighty Angell tooke up a stone like a great milstone, and cast it into the sea, saying, with such violence shall that great Citty Babylon be cast downe, and shall be found no more.* All men know, that old Babylon in Chaldaea was destroyed by the Medes and Perlians, long before Saint Iohn writte this Booke: and therefore that is not heere meant, but the new Babylon which is Rome, as afore hath bin prooued. The phrales of speech, and the signes which the prophets vsed to declare the destruction & desolation of old Babylon, are here alluded vnto the destruction of Rome. For we read in the prophecy of *Ieremy*, that the Prophet hauing Written in a booke all the euil that should come vpon Babell, for holding Gods people so long in most miserable captiuitie, said to *Seraiah*, *When thou comdest vnto Babell, thou shalt reade all these words, and when* Ier. 51. 61, 62. *thou hast made an end of reading this booke, thou shalt binde a stone to it, and cast it into the midst of Euphrates, and shalt say: Thus shall Babell bee drowned, and shall not rise vpper from the euill that I will bring vpon her although they vveary themselues.* Now let vs consider how this agreeth with the same which is heere sette downe, and we shall finde, that all things are heere sette downe,

with greater force, to expresse, as it were, a deeper vengeance, and a more heauy (and vnrecouerable destruction.) First, there is a man, heere is a mighty Angell; there the man taketh vp a stone, here the Angell taketh vp a great stone, like a millstone: there the stone is cast into the riuer, heere into the deepe sea. All these circumstances being applyed to Rome doe greatly aggrauate the matter, and very plainely shew, that it shall fall, without all hope of recovery. For the

Rome shall
fall without
all hope of
recovery.

Lord declareth by this forcible signe, of casting a millstone into the Sea, that the Citie and kingdome of Antichrist shall bee cast deepe downe into perdition, and shall lie ouerwhelmed, and drowned in the same for euer.

For if old Babylon was vtterly destroyed, and came to a finall desolation in this life; much more shall Rome as the Holy-ghost disputeth. But old Babylon came to vtter ruine & desolation in this life, as both *Isay* and *Ieremy* doe witnesse. Therefore new Babylon, that is, Rome, shall come to vtter destruction: and as the Holy-Ghost heere saith, *shall bee found no more, or shall fall, without all hope of recovery.*

Stories do report that Rome hath beene fundrie times destroyed by the Gothes and

Van-

Vandales, and others, yea once fired and quite burnt vp, but afterward built and raised vp againe by the Emperours: But heere the holy Ghost saith expressely, that it shall haue a finall fall, & an vnrecoverable destruction. For can a millstone cast into the bottome of the sea, euer be got vp againe? No, no, it is impossible. Therefore, let the Iesuites, and Seminary priests, doe what they can, they shall neuer set vppe Rome againe, they shall neuer restore her to her former state and dignity? they shall neuer repaire her credite againe. Let the Pope, and Cardinales, and the King of Spaine, and all the world, and all the diuels in hell, ioyne together, they shall neuer get vp this millstone out of the bottome of the sea. For the Angel hath cast it in with such a violence, that no power of man shall euer fetch it out againe.

True it is indeed, that the Iesutes bestirre them, and the Seminary Priests and Papists, doe worke apace in all lands, and aduenture themselues in most desperate manner, to recover againe the credit of Popery, and to set vp againe the dignity and the power of the Pope, and the glory of their Church and Citty, and their bold enterprises, doe make many euen to doubt that they will againe

one day preuaile. But assuredly wee are to make full reckning, that although here and there they may support for a time some ruinous parts of their rotten frame. yet doe what they can, it shall in the end down vpon their heads, and come to vtter desolation.

Indeede, Rome standeth yet, and Popery is not quite fallen downe. But they are disclosed, their credit is cracked, their power decaieeth; and so this thing is begun, and the time draweth on when it shall be fully accomplished. He that had beheld the power, the pompe, the riches, and estimation of the Church of Rome about some foure-score yeares past, and looketh vpon it now, shall see a wonderfull alteration. It seemed then to bee without all daunger of shaking: for the Emperour and the Kings of the earth stood forth with all their force and might, power and policy to vphold it: but God be thanked, we see how it is already come downe, and shall come downe euery day more and more, whosoever saith nay to it.

But behold yet more and more plaine prooffe for the vtter desolation of Rome. For S. Iohn describeth the eternall desolation thereof, by deniall of those things which are in Citties inhabited; First he saith, *there shall*

shall bee no more any voice of harpers, Musicians, chap. 18. 22
Pipers, and Trumpeters, heard in Rome, that is,
all musicke shall surcease, which argueth an
vtter desolation. For what inhabited citties
are without musicke?

Secondly, he saith, *there shall be no craftes*
man of what trade soeuer found in Rome, which
argueth an vtter desolation. For what flou-
rishing City is without artificers?

Thirdly, he saith, *no light of a candle shall a-*
ny more shine in Rome, which argueth an vtter
desolation. For what inhabited Citie is with-
out candles?

Fourthly, hee saith, *no sound of a milstone*
shall be heard in Rome, which doth argue an
vtter desolation. For what Cittie is without
Milles to grinde their corne?

Lastly, hee saith, *the voice of the Bride-*
groome and of the bride shall be heard no more in
Rome, which argueth an vtter desolation:
for what Cittie is without bride and bride-
groome? and without marriage for procre-
ation sake? Then I conclude from all this,
that Rome shall fall finally, and come to vt-
ter destruction.

But behold yet more plaine and pregnant
prooffe, drawn from the pittiful mournings
and most wofull lamentations of the Kings
of the earth, the Merchants, and the
Mari-

Mariners, who all doe ioyntly lament and mourne, for the destruction and desolation of Rome, crying, *alas, alas, that great City Babylon, that mighty City*: for in one houre is thy iudgement come: In one houre so great riches are come to desolation, in one houre she is made desolate. What can be more plainly and fully spoken, to prooue an vtter desolation of Rome? What can bee more required then to haue it set downe in expresse termes, as here we see? For now the holy Ghost vseth no figure, no hardnesse, no circumuolution, no obscurity: but telleth vs plainly, and thrice for failing, that Babylon, that is, Rome, is made desolate, is come to desolation.

Moreover it is said that *the Kings, Merchants, and Marriners, shall stand a farre off for feare of her torment, and they shall weepe and waile, when they shall see the smoake of that her burning*, signifying that the torment, and plague of Rome shall be so great, that kings for all their might shall not dare to come nigh to rescue her: no not the King of Spain with all his great might and power, hee shall bee faine to stand a farre off or rather vtterly to forsake her, weeping and wailling as well as others, for her most fearefull and virecouerable destruction.

But

But we are to obserue in all this, that the holy ghost vseth a figure or kind of speech, which they call a *Prosopopœa* or faigning of a person, whereby the Popish Kings beeing dead and rotten are brought in, lamenting, and bewailing the fall of Babylon, as if they were alieue againe: or else it may bee vnderstood of the Cardinals, and Legates, which are euen as Kings vpon the earth. But it cannot be vnderstood of Christian Kings, for they shall bee the instruments of God to pull downe great Babylon, as wee shall heare anone.

Furthermore, let vs consider the causes of this great lamentation, for the deadly downfall of Babylon, by the Popish Kings, Merchants, and Mariners. *First, the Kings they mourne and lament, saith Saint Iohn, because they had committed fornication with the* Verse 90 *great whoore of Babylon, and lined in pleasure with her.* That is, they had liued long with her in abhominable idolatry, and pleased her that way, and therefore she gaue them dispensations to liue in wantonnesse and all carnall pleasures, and euen to doe what they list, spending their daies in sensuality and all kinde of fleshy delights.

Secondly, the Merchants doe weepe and waile, because no man buyeth their ware any more.

V. 12, 13, 14. more. These Merchants are not named, but they may easily bee knowne by their wares, which the holy Ghost describeth, to wit, that they be the Popish Merchants, the shauen Merchaunts, who are here brought in mourning and lamenting for the losse of their gaine. The Monkes, Friers, and priests cannot haue that vttrance of their wares that in times past they haue had; their wares are now out of request: their markets wax dead, and they haue colde takings. When these fellows passe by the great Monasteries and Abbeyes, and see them made ruinous heaps, and withall remember the fatte reuenewes, the good Cheere, the pleasure and delight which sometimes they haue had in those places, it cuts their hearts, and maketh them shake their heads at it, saying, *Alas, alas, that great Citty that was cloathed in fine linnen and purple, and scarlet, and gilded with golde, and precious stones, and pearles. for in one houre so great riches are come to desolation.* Marke then that the ruine of their great Citty, with all the pompe, pleasure, and riches thereof, is that which doeth yet sticke in their stomackes.

verse 16.

Thirdly, the Marriners do greatly mourne and lament, for the losse of their profite and commodity. For while Rome had dominion
ouer

ouer the kingdomes, and the Pope ruled ouer all, euen as a God vpon the earth, there was nothing but trudging ouer the seas to Rome out of al Lands, & again from thence, was carrying & recarrying? in so much that multitudes of Marriners and Shipmasters were continually set on worke, and gained greatly thereby. No maruell then though these Marriners are brought in among other friends of Rome bewailing her destruction, euen with duj vpon their heads weeping, and crying, and saying, *Alas, alas, that great City, wherein were made rich all that had ships on the sea by her costlinesse. For in one houre she is made desolate.* Thus wee see how the Kings, and Merchants, and Marriners shall bewaile the vtter ruine and great desolation of Rome, for the losse of their pleasure, their gaine, and their profit.

Moreouer wee are to obserue, that that which is spoken by the olde Prophets *Isay* and *Ieremiah*, touching the vtter desolation of olde *Babel*, is applyed by Saint *Iohn* to new *Babel*, which is Rome. Touching the olde Easterne Babylon, the Prophet saith thus: *Babel the glorie of kingdomes, the beauty and pride of the Chaldeans, shall be as the destruction of God in Sodom and Gomorrah. It shall not bee inhabited for euer, neither shall the* Isy 19.13.
Arabian

Arabian pitch his tent there, neither shall the shepheards make their folds there. But Zim shall lodge there, and their houses shall be full of Obim: Ostriches shall dwell there, and the Satyres shall dance there, that is, Fairies, Hobgoblins, Night-spirits, and such like, whereby is signified the vtter desolation of old Babylon. Now Saint Iohn applyeth all this to Rome,

Chap. 18. 2.

saying, Babylon that great City is become the inhabitation of diuels, and the hold of all foule spirits, and a cage of euery uncleane and hatefull Bird. Noting hereby both the filthinesse of Rome, and also her vtter desolation.

But now let vs proceede to our last and greatest argument, to prooue the finall fall, and vtter destruction of Rome, and all Romish power and authority. In the 19. chapter of this Prophesie our Lord Iesus is described, *sitting upon his white horse*, which is the ministry of the Gospel, as hath before bin proued: and is most gloriously brought in by Saint Iohn, as grand-Captaine, and Generall of the field, fighting with all his armie against Antichrist and his souldiers. Saint Iohn giueth him goodly names and titles, calling him the word of GOD, the King of Kings, and Lord of Lords: and saith, that hee hath a name written that no man knew but himselfe; which is his infinite glory and maicsty. And

Chap. 6. 2.

Chap. 19. v.

12, 13, 14,
&c.

And moreouer, that his eyes were as a flame of fire, & on his head many Crownes, and a sharpe Sword in his mouth, and cloathed with his warlike garment dipt in blood, and all his heauenly Souldiers followed him vpon white Horses: meaning thereby all Christian Kings, Dukes, Lords, Nobles, Captaines, Preachers, and Professours of true Religion.

This grand-Captaine with all these worthy Souldiers, saith Saint *John*, shall muster together, and prepare themselues to fight against the beast, and the false Prophet, and all their forces, & at last he seeth them ioyned battaile. *I sawe* (saith Saint *John*) *the Beast*

and the Kings of the earth, and their armies gathered together to make battell against him that sate vpon the white horse, and against his armie.

Now all this is to bee vnderstood of the battels betwixt the Papists and the Protestants in these last daies. But may some man say, who shall haue the victorie? What is the successe? What was the issue? Let vs heare of that.

The holy Ghost answereth, that *the beast and the false Prophet were taken, soyled, and overcome*: vling a warlike phrase, because

Verse 19.

The protestants shall haue the day.

Captaines and Commaunders aliue, and to put them to their ransomes. The like vnto this

Chap. 17.
v. 13. 14.

this we haue in the seauenth Chapter, where Saint *Iohn* telleth vs, that when the Popish Kings and Potentates shall make Warre against Christ and his Gospel, they shal haue the like successe vnto this. For saith hee, *These haue one minde, and shall giue their power and authority vnto the beast, they shall fight with the Lambe, and the Lambe shall ouercome them: For he is Lord of Lords, and King of Kings.*

Ch. 19. v. 21

But, may some man say, when the Leaders and commanders of the popish armies shall be taken captiue and set at their ransomes, what shall become of the inferiour Capitaines and Souldiers? The holy Ghost answereth, that *the remnant were slaine with the sword of him that sitteth vpon the horse: That is, they were put to the Sword, and all the foules were filled full with their flesh. And for this cause Saint Iohn saith, that he saw an Angell stand in the Sunne, who cryed with a loud voice, saying to all the foules that did flie by the middelt of heauen, come and gather your selues together vnto the Supper of the great God.*

Now to make this plaine. We know, that they which proclaime any matter, seeke some Market-crosse, or high place to stand in, where they may best bee heard: So this Angel, which proclaimeth the victory against

gainst Antichrist, before any stroke be stricken, because of the certainty of it, standeth in the Sunne, as it were in the Theater and midst of the world, as in a place most fit for the purpose, that he may be heard throughout all the earth. Now this proclamation is directed to al the foules of the aire, to bidde them to supper, which is here called the supper of the great God. But it may bee demanded, what cheare shall they haue? The holy ghost answereth, that they shall eate the flesh of Kings, & the flesh of great Captains, & the flesh of mighty men, and the flesh of horses, and of Horse-men, and the flesh of all free-men, and bond-men, and of small and great. verse 18.

This wee know, that when men are slaine in great numbers in the warres, their bodies lie scattered, as meate for the foules of the aire. And therefore here all foules are invited & bidden to a great supper, made them by the great God, whose hand is in all this: their cheare, and their dainties are reckned vp to bee the flesh of Kings and Captaines, &c. Now out of al this may be strongly concluded, that hereafter in all time to come, when the Armies of the Pope, which is the beast, the armies of the king of Spaine, who hath giuen his power & authority vnto the beast, and is his great vpholder; when the ar-

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mies

mies of the Cardinall his great confederate; whē the armies of the Leaguers, his great ad-rents; yea whē all these, & al other popish armies shal ioyne & band themselues together against the Christian kings & defenders of the Gospell: they shall haue a notable ouerthrow, in so much that their dead carkasses shal euen couer the earth, & the foules of the aire shall come to their great supper, which the Lord of hosts wil make ready for them. For assuredly, & out of doubt, they that liue shal see the fulfilling of all this, & shal see the

The popish
armies shall
goe downe
by heapes.
chap. 16.
verse 16.
chap. 13.
verse 10.

popish armies go down by heapes in al countries & kingdoines, & be made meat for the foules of the aire. For the holy Ghost saith, *They shall come to Armageddon*, that is, the place where their armies shall bee destroyed. And againe, *If any lead into captivity, he shall go into captivity. If any kill with a sword, he must bee killed with a sword*: For as the popishes forces haue in former time taken Captiue the people of God, and cruelly murdered them: so now the time draweth on apace wherein they themselues shal be taken & put to the sword.

And therfore now at last I conclude, that Rome shall fall finally, and come to vtter destruction in this life. For as Rome did rise vp by degrees in this life, so Rome shall fall by degrees in this life: As Rome grew vp to her full

full height & highest pitch in this; so it shall come to her lowest ebbe & greatest declination in this life: I mean before the comming of Christ vnto iudgement. For the falling downe of Haile like talents vpon the kingdome of the beast, shall bee in this life: The extraordinary earth-quake vpon the dominions of Antichrist, shall bee in this life: The comming of the Popish Armies to *Armageddon*, shall bee in this life: The mourning of the Kings, Merchants, & Mariners, for the onerthrow of Babylon, shall be in this life: The great battaile betwixt the beast & him that sitteth vpon the white Horse, shall bee in this life, before the day of iudgement: The pouring forth of all the seauen vials of Gods wrath vpon the kingdome of the beast, shall be euen in this life. For it were an absurd thing to say, any of these things shall bee after this life; or to say that these things shall not be til the very comming of Christ; for they are all things to be effected here in this earth: and the holy Ghost doth describe them as things to bee done vpon the face of the earth: for otherwise wee could haue sinall comfort in any of these things, if they should not bee done here in earth, or if they should all bee deferred till the very comming of Christ, and in the meane time

Rome shall
be vtterly
destroyed
in this life,

Antichrist shall still preuaile.

2. Theff. 2.
An obiecti-
on answered.

Chap. 16.
verse 12.

cha. 17. v. 16.
The pope
shall be
brought ve-
ry low.
2. Sam. 3.

But it will be objected, that Saint *Paul* saith, the Lord shall consume Antichrist with the spirit of his mouth, & abolish him with the brightnesse of his comming: Therefore before his comming hee shall not be vtterly abolished. True it is indeede, he shall not vtterly be cut off in all his members, till the very comming of Christ. For there will be some Papists remaining in all countries, euen vnto the end: there be some, nay, many, that will carry the beasts marke euen till the last day. But the holy Ghost in this prophesie speaketh of the reuolting and falling away of kingdomes and Countries from the Sea of Rome; wherby it shall come to passe, that it shall be exceedingly weakened, and brought so low, that the kings of the East shall easily take it; or as the holy Ghost speaketh, shall easily passe ouer their Euphrates, being dried vp, and enter their Babylon. But then will some man say, Shall there bee no Pope at all a little before the comming of Christ? I answer, and not I, but the Holy Ghost for mee. He shall bee a poore Pope, a naked Pope, a desolate Pope, a Pope whose flesh shall be torne, whose flesh shall wither, as wee shall heare anone. He shall be such a pope, as *Ishbosheth* was a king, when

when *Abner* and all *Israell* fell away from him. He shall be such a pope, as the king of *Portugall* is a king.

But it will be objected, How know you this? Are you a Prophet? Can you foretell of things to come? I answer, *Saint Iohn* was a prophet, and indued with a propheticall Spirit in this matter of his visions and reuelations; And I speake no more then *S. Iohn* hath set downe. And therefore I hope I speake within compasse: for I doe but relate *Saint Iohns* words, and explaine them in such measure as I am able.

This prophesie doth plainly declare that *Babylon* shall fall; *Rome* shall come downe, the pope shal neuer be esteemed again. And I doe beleeeue it to be so; I beleeeue God; I beleeeue his word; I beleeeue all that is spoken in the Scriptures: & I do endeaour to perswade others also. For sith the holy Ghost hath so plainly, and so fully foretold it, why should we not beleeeue it? Why are we so slow to beleeeue all that is written in the Scriptures? Hath God spoken it, and shall it not come to passe? Shall any iote of his word faile? Shall we thinke hee iesteth with vs, when he doth so often and so seriously tell vs of the downefall of *Rome*? Surely, surely, the cause why men are not fully per-

swaded of the finall fall of *Rome*, is, because they do not diligently peruse this booke of the *Apocalypse*. But let men be studious and diligent in this Booke, and they shall bee out of all doubt, that *Rome* is the great Whoore of *Babylon*; that the Pope is *Antichrist*, and the Papacy the beast.

But now mee thinketh I heare some man say, how is it like that popery shall fall downe more and more here amongst vs, sith it hath so many friends, backers, and vp-holders, and seemeth to gather strength, & make an head againe? I answer, that all is but a lightening before death. I answer, that all is but the stopping of a water-brooke, or making a Damme ouerthwart it, which will cause it to swell more, and breake ouer with great violence. I answer, that all is no more then is foretold, that the Iesuits shall come forth like Frogges out of their puddles, and Marish grounds, and keepe a croaking for a time, till they haue croaked their owne destruction and many others. For they shall neuer set vp Popery here in England, to stand and continue, doe what they can. I must needs confesse, that our sinnes beeing so horrible and outrageous, as they are, and being growne to such an height, and ripenessse, doe deserue some fearefull vengeance,

geance, and that God hath a iust contro-
uerſie againſt vs, as ſometimes he had a-
gainſt Iſraell, becauſe *there was no mercy, nor* Hof. 4.
truth, nor knowledge of God in the land: but
ſwearing, lying, killing, ſtealing, and whooring, &
blood toucheth blood, and therefore ſaith God,
the land ſhall mourne, &c. But yet I hope for
his couenant ſake, for his great mercies
ſake, for his names ſake, for his glory ſake,
and for his Church ſake, he will be gracious
and fauorable vnto vs, and not bring vp-
on vs that vengeance which our ſinnes
haue deſerued: or at leaſt wiſe though he
correct vs, as indeede he hath iuſt cauſe, and
we may iuſtly feare it; yet he will doe it in
mercie, for our amendment, and not in
wrath to our deſtruction, as hee ſaith by
his Prophet: *I will not utterly deſtroy thee, but* Ier. 13. 11.
I will correct thee by iudgement, and not Ier. 46. 28.
utterly cut thee off. But howſoeuer it ſhall Ier. 10. 24
pleaſe the moſt wiſe God to deale with
vs, yet this I ſay, and am perſwaded of,
that Popery ſhall neuer be eſtabliſhed
again in this kingdome, my reaſon is,
becauſe the euerlaſting Goſpell carried
abroad by the Angell that flyeth in the
middeſt of Heauen, ſhall ſpread ſtill
more and more thoroughout all the
Kingdomes of Europe, as appeareth, Rom. 16. 24

Chapter 14. verse 6. for otherwise how shall Rome fall? How shall the Iewes euer be conuerted? How shall fire come downe from Heauen, and deuour both *Gog* and *Magog*, as the holy Ghost foretelleth shall come to passe; and as we shall heare more anon? Moreouer Saint Iohn telleth vs plainely, that *in these last dayes the Gospell shall be preached to many people, and nations, and tongues, and to many kings.* And further he saith that in this age wherein we liue, many shall renounce Idolatry, repent and giue glory to the God of heauen. But some man may say, how prooue you that this kingdome is one of them which *S. Iohn* speaketh of, and which he meaneth, wherein the Gospell shall be preached vnto the end of the world? I answer, that it is prooued out of the 17. chapter of this prophesie, where the holy Ghost telleth vs flatly, that those tenne kingdomes of Europe which had a long time beene the *tenne* *hornes and strength of the beast, and being of one minde, had giuen their power and authority vnto the beast, should now in these last dayes rise up against the whore of Babylon, make warre against her, hate her and make her desolate.*

Chap. 10. 9.
A. 100. 10. 11
Cha. 17. 13.
Verse. 16.

But this kingdome is one of those tenne horns, and one of those tenne kingdomes, which

which a long time had giuen her power and authority to the beast. Therefore as this kingdome hath happily begun to hate the Whore, and to make her desolate and naked: so vndoubtedly she shal continue vnto the ende of the world. For if this kingdome, and other kingdomes which now hate the whore, doe not continue, how shall shee bee made desolate & naked, &c? Then it should seeme, the beast shall reuiue and recouer himselfe againe, and so Saint *Iohn* shall bee found a false Prophet. But *God is true, and all men are liers*, as Saint *Iohn* shall bee found a true Prophet: and therefore these kingdoms of *Europe* which haue begonne to hate the whoore, shall continue, and neuer giue her ouer till (as the holy Ghost saith) *they haue eaten her flesh and burnt her with fire*: that is, till they haue vtterly deuoured her. But here it will be objected, that in the latter daies iniquity shall haue the vpper hand. I answer first, that I finde no such place of Scripture. But this I finde, that our Lord Iesus foretelleth his Disciples, that very shortly after his death and resurrection. many seducers and false teachers should arise, which should deceiue many, and draw them away from the loue of the Gospel: and saith he, *because iniquity shall bee increased, the loue of many shall be*

England &
other king-
domes
which haue
forsaken
the beast
shall so con-
tinue vnto
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of the
world.

Mar. 24. 12.

Chap. 14.
v. 1. 14. & 18

Chap. 11. v.
1. v. 11. v. 13.

be cold. But this speech of our Saviour, doth not properly concerne our times. But yet it must needs be granted, that the wicked shall waxe worse and worse, and the world shall not amend, but still be worse and worse, and grow to a greater height & ripenes of sin, as appeareth in this prophesie. Yet for all this we must note withall, that the number of true beleeuers in those last daies, shall be very many as this booke doth also teach. But it may be objected, how can this geare stand together, that in the last daies there shall be multitudes and millions of reprobates, and most wicked and abominable persons, and yet withall, a great increase of true beleeuers? I answer that the world will bee alwaies like it selfe, impious and vnbeleeuing. But the church shall purely worshippe God, and that with daily increasing euen vnto the end. But now me thinketh I heare some man say, what likely hood is there of all this which you write touching the ouerthrow of Rome? Doe we not see, that Rome is yet strong? Doth not Italy, Spaine, the greatest part of France, and Netherland, and Germany, stand for her defence? Hath not the whore still many and great bearers, and vpholders, what likelihood is there then, that euer shee shall be brought so low as you
speake

speake of? I answer, that in this case we must
 not aske this question what likelihood. We
 must not consult with flesh and blood. We
 must not take counsell of humane reason.
 For God is maruellous in his deuises, and
 when he hath once decreed and determined
 of any future euent, he will compasse it by
 meanes far surpassing all humane reach and
 capacitie: yea, by such plots and deuises, as
 mans wit could neuer haue once dreamed
 of. For he hath all meanes in heauen and
 earth in his hands, and is admirable in all
 his proceedings, and therefore we may not
 aske this question, what likelihood, or how
 can it bee, or how can it possibly come to
 passe? What likelihood was there an hun-
 dred yeares past, when Rome was in her
 height, & al the kingdomes of Europe stood
 for her, that euer she should haue beene for-
 saken of so many of her old friends, as at
 this day she is? What likelihood was there,
 that when the Pope could command the
 Emperor, and all the Kings of Europe, and
 their kingdomes, that euer hee should haue
 bin brought so low as at this day he is, God
 be thanked? What likelihood was there,
 that euer poore *Martin Luther* should stand
 out with the euerlasting gospel in his mouth
 against the Pope, Emperour, and as it were
 the

We may
 not say,
 what likeli-
 hood is
 there of
 this?

the whole world, and yet die in his bed in a good olde age? what likelihood was there that *Henry* the eight, of famous memory, should renounce *Rome*, oppose himselfe against the Pope, and suppress the Abbies, Pories, & Monasteries in this Kingdome, and take their lands & livings into his owne hands? Therefore I conclude, that when God hath decreed the vtter ouerthrow of *Rome*, wee must not aske this question, how can it be? Or which way shall it be brought about? For the Scriptures doe teach that God in all ages, hath done the greatest exploits, either by himselfe alone without meanes, or els by weake meanes, or contrary to all meanes.

- 2.Chro.20. *By himselfe without meanes he ouerthrew the Moabites, Ammonites, and them of mount Seir, which made war against good king Iehosaphat.*
- Exod.14. *By himselfe he destroyed Pharaoh, and his army in the red Sea.*
- Ios.6. *By himselfe he ouerthrew Iericho, that great City.*
- 2.King.19. *By himselfe he slew the huge army of the Assyrians, that made warre against Ezechias.*
- 2.Chro.14. *By himselfe he smote the great and dreadful army of the Ethiopians before Asa, and before Iudah.*
- 2.King.6. *By himselfe hee smote the Syrians, which besieged*

sieged Dothan the city where the Prophet Elisha was.

By weake meanes hee ouerthrew the innumerable army of the Midianites, euen by Gedeons three hundred. Iud 7.

By weake means he slew a garrison of the Philistines, euen by Jonathan and his armour-bearer. 1.Sam.14.

By weake meanes hee ouerthrew the kings of Sodome and there-about, euen by Abraham, and his family. Gen.14.

He ouerthrew Goliath by Dauid: Sisera by Iaell: Abimelech by a woman. 1.Sam.17.
Iud.4.

Contrary to meanes, hee saved the three children from burning, being in the fire. Iud.6.
Dan.3.

Contrary to meanes, he saved Ionas from drowning, being cast into the sea. Ion.2.

Contrary to meanes, he preserved Daniel from denouring, being cast into the Lyons denne. Daniel 6.

Contrary to means, he kept the Israelites from drowning, being in the bottome of the sea. Exod.14.

Contrary to meanes and to all expectation, hee caused the Sunne to stand still at noone day, whilst hee ouerthrew the five Kings of Canaan by Iosuah. Ios.10.

Therefore I conclude, that for as much as God in all ages hath effected the most strange & admirable things, either by himselfe without meanes, or by very weake meanes, or contrary to all meanes, therefore
it

The viter
ouerthrow
of Rome
concluded
of,

it is in vaine to aske this question, how or by what meanes shall Rome be destroyed? For it is enough for vs to know that it shall bee destroyed, and come to viter desolation. And in my iudgement the holy Ghost hath so often, and plainely affirmed this, that no man should any more make any doubt of it, or once call it into question. For what can bee more plaine, then to say, *Rome is fallen:*
 Apoc. 14. 8. *Rome shall fall. Great hail-stones like talents shall*
 Apoc. 16. 2. *fall vpon it. It shall goe to perdition: It shall fall to*
 Apoc. 17. 8. *destruction: It shall bee cast downe like a great*
 Apoc. 17. 11. *mil-stone into the bottome of the sea. It shall bee*
 Apoc. 18. 8. *burnt with fire: It shall be made desolate and naked.*
 Apoc. 17. 16. *It shall be without inhabitants. All the pop-*
 Apoc. 18. 22. *ish sort both high and low, shall with great*
 Apoc. 18. 9. *mourning and lamentation bewaile the desolation*
 Apoc. 16. 16. *thereof. Their armies shall come to Armaged-*
 Apoc. 19. 20 *don. The beast and the false prophet shall be taken, and their captaines & souldiers slaine by infinite heapes, and their carkases made meate for the fowles of the aire. If all this bee not plaine enough, I cannot tel what is plaine enough. True it is indeede, the holy Ghost doth not name Rome, but it is apparant by the circumstances, that all these places must needs be vnderstood of Rome, of Romish power, & of Romish armies. For there can be no other sound sense giuen of them, as all diuine writers,*

writers, & interpreters do affirme, both new and old. And therefore I conclude, that S. *John* in this Prophesie could not speak more plainly, except he shold haue named Rome. For hee nameth Babylon. He nameth *the great citty, which then raigned over the kings of the earth.* Hee nameth *the citty scituate vpon seauen hills,* Hee nameth *the citty which had seauen sene rall governments.* And therefore out of all doubt he meaneth Rome. Well then, sith it is so that Rome and all Romish power & authority shall fall flat down, and come to vtter destruction and desolation in this life, let all men take heede how they ioyn with Rome, how they ioyn with the Romish Church, and how they receiue the beasts marke, for assuredly they shal all be destroyed together, both in this life, & in that which is to come, as we shall heare by and by.

Let all the wise men therefore, and al such as haue any care of their saluation, follow the wholesome counsell and aduise of the holy Ghost, which saith, *Goe out of her my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues: for her sinnes are come up to heauen, and God hath remembred her iniquities.* Our oneiy wisdome then will be to seperate our selues from the whore of Babilon, that is, from the Church of Rome,
and

and to ioyne our selues with all speede to the true Church of G O D, that is, the Church of the Protestants, for this shall stand and flourish: the other shall fall downe and perish.

Gods people are to reioyce in the ouerthrow of Rome.

Apoc, 18. 20.

But what then, shall wee bee sorry for the fall of Babylon and the ruine of Rome? No, no. The holy Ghost counsellcth vs greatly to reioyce in her destruction and ouerthrow, saying. *O heauens reioyce ouer her, and ye holy Apostles and Prophets, because God hath giuen your iudgement on her.* We are therefore to be so farre from mourning and lamenting for the desolation of Rome, as the Kings, Merchants, Marriners, and other her friends, as that it ought to bee the very ioy and reioicing of our hearts. For Saint *Iohn* saith, that not onely the holy Angels, Prophets, Apostles, and Martyrs shal reioyce at the destruction of Rome: but also all the Saints, & the whole body of the Church. And therefore he saith, that after the vtter ouerthrow of Rome, *He heard a great voice of a great multitude in Heanen, saying, Hallelu-jah, that is. praise ye the Lord, for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.* And againe saith S. *Iohn*, they said, *Hallelu-jah, Hallelu-jah, Hallelu-jah,*

Leuijah, thrice together, thereby expressing the great ioy and thanksgiuing, for the destruction & ouerthrow of the great whore: and euen so ought all that loue God, that loue the Church, and that loue the Truth, greatly to reioyce in the destruction of Rome, because this monster shall no longer oppresse the Israell of God. And sure it is, that the more zealous and godly that a man is, the more he will reioyce at the destruction of Popery: For a man cannot loue God and his Church, that doth not laugh in the destruction of that Antichristian and bloody Kingdome. Let no man heere say, this is cruelty: this is want of charity: and want of piety, to laugh in the destruction of any, or to reioyce at other mens harmes. But the most wise God saith, *Reward her euen as shee rewarded you, and giue her double, according to her workes, & in the cup that she hath filled to you, fill her the double. In as much as shee glorified her selfe, and lined in pleasure, so much giue ye to her torment and sorrow.* And therefore I affirme, that no man ought to be moued with any compassion or pittie, for the ouerthrow of Rome. But herein that saying of the Prophet is true: *Blessed is he that taketh & dasheth her Children against the stones: And againe bend thy bow, shoot at her, spare no Ar-* Apoc. 8.6.

Z

rowes.

Psal. 137.

Ier. 15. 14.

raues. For shee hath sinned against the Lord. Moreouer wee are to obserue, that forasmuch as the Lord willeth and commandeth all men to reward Rome, as she hath rewarded vs, and to giue her double according to her workes, therefore we ought euery one of vs, as much as in him lyeth, and as his calling will beare, to doe his vttermost to pull down Rome, the Magistrates by the sword, the Ministers by the word, and the people by their prayers. For euen Christian kings and princes and all the nobles of the earth, must not be negligēt to fight against Rome. For heerein that saying is true: *Cursed is hee that doth the worke of the Lord negligently, and cursed is he that keepeth backe his sword from blood.* For this cause I doe vpon my knees night and day, most humbly and instantly intreate the GOD of heauen, that as he hath put into the heart of our most gracious and excellent King, to hate the Whore of Babylon, and to be his greatest instrument in the whole world, for the weakning and ouerturning of Rome, and defence of his most glorious Gospell (which is his crowne and glory in all the Churches, & his great renoune in all Christian kingdomes) so hee may constantly continue, and neuer cease drawing out the sword of Iustice, til he haue

Ier. 48. 10.

haue vtterly rooted out of his dominions, al the cursed crew of popish Iebusites, and all such as haue receiued the beasts marke, and especially the Iesuits and seminary Priests which are the diuels brokers, the popes agents, and the king of Spaines factors in all kingdomes. Heere also I doe most humbly euen vpon my knees, with dropping eies, yea if it were possible with teares of blood, beseech and intreate the learned and reuerend Fathers of our Church, that they would bend all their power, and authority, withall their might and maine against the Romish strumpet, and the rather because in these daies shee seemeth to make a head againe, hauing so many and great fauourers, that shee and her complices dare perke with their nebbes, and very boldly and confidently prate of a tolleration.

Heere also I doe most humbly and earnestly intreate, all my learned and godly brethren, the ministers & preachers of this Church of Englād, that in al their publicke teachings, and priuate proceedings, they would make strong opposition against Rome, and Romish religion. And I beseech the God of Gods, that we may all ioyne together, with vnited forces, to march on valiantly against the armies of Antichrist,

and to spread the cuerlasting Gospell farre and neere, to the vtter ouerturning and beating downe of this Westerne Babylon, and that howsoeuer wee may amongst our selues differ in iudgement in some things, yet that there may be no breach of loue, or alienation of affections amongst vs, but that wee may all goe together hand in hand, and arme in arme, to preach GODS euerlasting truth, and to set our selues against the common aduersaries. For if that wee wil not set our selues against them, yet they will be sure to set themselves against vs. And thus much concerning the third maine point, which is the finall fall and destruction of Rome, euen in this world.

Now it followeth to speake of the fourth maine point, which is, by whome, and when Rome shall be ouerthrowne. But for the better vnderstanding of this point concerning the persons that shall ouerthrow Rome, we are to obserue, that S. Iohn describeth the whoore of *Babylon*, sitting vpon a scarlet coloured beast, hauing seauen heads, and ten hornes, whereby is meant the Romane Monarchy, as hath beene shewed before. After this the Angell expoundeth vnto Iohn, what the heads, and hornes of the beast meane and saith, that the tenne hornes are tenne kings, or

Apoc. i7. 4.

ten kingdomes, which yet haue not receiued a *verse 12.*
kingdome, but shall receiue power as kings, at an
houre, with the beast.

The sence is, that these ten kingdomes,
had not receiued such power and authority,
vnder their Emperours, as they should vnder
the popes, for there was great difference
in these kingdomes vnder the popes, from
that which they had been vnder the Empe-
rours. For they receiued farre greater pow-
er, and they carried another minde toward
the papacy, then the Nations did before to-
ward the Empire, for they did submit them-
selues to the papacy for Conscience, & loue,
euen as to the holy Church which they ne-
uer did to the Empire.

And this is the reason, why the Holy-
Ghoſt ſaith, *they had not receined a Kingdome,*
but ſhould receiue power as Kings, at one houre
with the beaſt. Which is not to be vnder-
ſtood ſimply, but after a ſort, for they had
receiued kingdomes, vnder the Emperours,
but not in ſuch ſort as afterward they did
vnder the Popes. For the Romane Monar-
chie vnder the dominion of the popes, was
in his greateſt height, and altitude, and the
kings of Europe grew vp together with the
papacie in power, might and Dominion.
And S. Iohn addeth, that *theſe tenne kings or*

Chap. 17. 13. *kingdomes were all of one minde, and did giue their power and authority vnto the beast, that is, they did with might and maine, labour to vphold the Babylonicall strumpet. But the Angell telleth Iohn flatly, that the tenne hornes, that is, the tenne kingdomes of the Empire, which before had giuen their names, their power, and authority to the beast, to vphold her and defend her, should now in these last dayes all change their minds and turne against her. For saith the Angell to Iohn. The ten hornes which thou*

Cha. 17. 36. *sawest vpon the beast, are they that shall hate the Whore, and make her desolate, and naked, and shall eate her flesh, and burne her with fire.*

* If the ho-ly ghost by the tenne hornes doe they be that shall ouerthrow Rome, and not meane by whome it shall bee destroyed. To a definite witte, by the tenne Kings of Europe, or number, kingdomes of Europe, which some very that is, iust learned doe reckon vp to be these, Eng-ten, yet affu-land, Scotland, Germany, France, Spaine, redly be Denmarke, Sweueland, Poland, Russia, and meaneth all Hungary. * S. Iohns words are plaine, that the king- domes of these kingdomes which tooke part with the Europe, and beast, shall take against her, and pull her whatsoeuer downe. But we know, that all the kingdomes else did of Europe did take part with her, therefore once vp- hold the it followeth that all the kingdomes of Eu- beast. rope

rope shall take against her. And therefore it is very probable, that in time, France, Spaine, & Italy, shal turne against the beast. We know that the rest of the kingdomes are already turned against the beast, & the beast hath lost seuē of his hornes, the eight, which is France, beginneth to be somewhat loose, and to shake a little, which if it fall off, the rest will follow after apace. The reason why the kingdomes, which were subiect to the Roman Empyre are compared to hornes, is becaule that as hornes are the strength and defence of a beast, wherewith also he pusheth downe other creatures, so the strength and defence of the Romane Empire, & the papacy, was in the kingdomes which were subiect vnto them, & tooke part with them wherby also they did mightily push at other Nations and kingdomes. Moreouer wee are to obserue, that whereas S. Iohn saith, the same hornes which did vphold and defend the Whore shall pull her downe, it is not to be vnderstood of the same men, but of their successors in the same kingdomes. For the Kings of England, Scotland, Denmark, Polonia, and other countries, which gaue their power & authority vnto the beast, are dead and gone. If wee respect the persons of the men, and those which succede them now in

It is probable that France, Spaine, and Italy shall forsake the whoore.

Z 4

these

these kingdomes, and pull downe the whore, are other persons; but because they succeed and gouerne in these kingdomes, they are said to bee those tenne hornes of the beast. Then thus it is, these ten kings which now hate the harlot, are called the ten hornes of the beast, not because they bee any defence and strength vnto him, but because they sit vpon the same thrones of their auncestors, which did vphold and maintaine him. But this one thing is very cleare and apparant out of the interpretation of the Angell, that the same kingdomes which haue maintained Popery, shall put it downe, as we see already fulfilled in Engl. Scotl. Denmark, and the rest which haue embraced the Gospell. And it is very likely that the other kingdomes, which as yet haue not embraced the Gospell, shall in Gods good time embrace it. For this seemeth vnto mee, to be a very good argument, taken from the words of the interpreting Angell. Those ten kingdomes which haue vpheld Rome shall pull downe Rome; but France, Spaine, and Italy, haue vpheld and do vphold Rome: There-
Apoc. 14. 6. *France, Spaine, & Italy shall pul down Rome.*
 To this may be added for confirmation; that *the enerlasting Gospell shalbe preached in these last daies, to enery nation, and kindred, and*
tongue,

tongue, and people. Which I vnderstand of all the Nations of Europe, which were subiect to the Romane Empire, and the Papacy.

And further that the holy Ghost saith, that the preachers of the Gospel from *Luthers* time, shall publish Gods truth among people and Nations, and tongues, and many kings: which I vnderstand as before.

I am not ignorant that some good diuines make it doubtfull, whether Rome shall be ouerthrowne by the kings of Europe only, or by the Turke also, and the kings of the East. For mine owne part, I dare not resolutely determin of it, being a thing to come, but the euent shal declare, and they that liue shall one day see it. It may be the Turke, and the Easterne princes may haue some hand in this businesse. For the Romane Monarchy did stretch farre that way, when it was in his highest eleuation. But that which is alledged of *the drying vp of the waters of Euphrates, that the way of the Kings of the East might be prepared*: proueth nothing, because it is an allusion to *Darius* and *Cyrus*, which were Apoc. 15. 2. kings of the East, and tooke old Babylon by drying vp the waters of *Euphrates*, and leading ouer their armies, as we haue heard before. I do thus then resolute & conclude, that the Turke and the Easterne kings may happily

The kings
of Europe
shall ouer-
throw
Rome.

Ch. 17. v. 1.

pily haue some stroke in this worke. But it seemeth most probable vnto me, that the kings of Europe shall be the greatest agents in this action. For the words are plaine, that the kings of the earth which somtimes were subiect to that monstrous beast, should now at last shake of the yoke of her seruitude, and withdraw the obedience of their subiects from her, *And should hate and abhorre the harlot of Rome, and should make her desolate.* By withdrawing their subiects from her obedience, *and naked,* by spoiling her of her treasures, *and shall ease her flesh, and teare her in peeces* for pure hatred, *and burne her with fire:* that is, bring her to vtter destruction.

So that shee which before at her pleasure might commaund all Princes to beginne Warre, to cease from Warre; to defend her quarrels, and to annoy her enemies: now is glad to flatter a fewe seduced Princes to take her part, that shee bee not vtterly forsaken of all men whatsoeuer. Or else to practise by treason, and treacherie, suborning the Iesuits those rogues and Vagabonds, to stirre vp tumults among the people, and to trouble godly estates, and common-wealthes, that despise her Dominion, but assuredly without all hope, euer to recover he auncient tyranny. But here it may be objected,

objected, that the preaching of the Gospel, is the greatest and strongest meanes to ouerthrow Babylon. And therefore how can it be done by the Christian princes. I answer that it is true indeede, that of all other meanes, the Gospel is the strongest, but the thing is this: First, the Gospel beeing set a-broach, shall detect and discouer the whore of Rome, and all her abhominable doctrine and filthinesse, which the Christian Princes espying, shall renounce her, make war vpon her, and slay in the field thousand thousands of her souldiers as we haue heard before. And hitherto concerning the persons, that shall ouerthrow Rome.

Now it followeth to speake of the time when it shall bee destroyed. Which of al the rest is a thing most hard to be decided. For the holy Ghost saith, *why should not the times* Iob. 24. 1. *be hid of the Almighty: So as they which know him, should not fore-see the times appointed of him.* And againe, *the words are closed and* Dan. 12. 9. *sealed vp, untill the time determined.* And againe, *it is not for you to know the times or the* A& 1. 7. *seasons, which the father hath put in his owne power.* Yet euen in this point, I will by Gods assistance, set downe so much as is reuealed, and so much as GOD hath giuen me to see. First I doe confesse that God
in

- in this World, hath set downe the iust period, and precise determination of al the greatest afflictions and persecutions, that euer came to his Church, before the comming of his Sonne in the flesh, for the comfort thereof, as that of Egypt, after the expiration of foure hundred and thirty yeares: that of Babylon after the date of seauenty yeares: that of the *Medes and Persians*, after the determination of an hundred & thirty yeares: that of *Alexanders* state after sixe yeares: that of *Magog* and Egypt, after 294. yeares. So likewise that of Christs death and resurrection, after seauentie seauens, or seauentie weekes, which make 490. yeares, as the Angel *Gabriel* fore-told vnto the Prophet *Daniel*. But concerning the iust period & precise determination, of the persecutions of the Church since *Christ*, by the Romane Empire & the papacy, we finde not the like set downe: and hereof there may bee two reasons yeilded. First, because the Church of the Iewes were not vnder so cleare, and precious promises as we are, therefore it was needefull for the better strengthening of their hope & comfort in afflictions, that they should know the very time determined: but because the Church of the Christians liueth vnder most cleere and comfortable promises of deliuerance,

rance, therefore God according to his deepe
 wisdom would haue our faith exercised in
 an assured expectation of the accomplish-
 ment thereof, though the precise time bee
 concealed. An other reason may be this: the
 vtter ouerthrow of Rome, falleth out to be,
 but a little before the comming of Christ to
 iudgement, as appeareth in this prophesie.
 Now then, if wee knew the day or yeere cer-
 tainely, when Rome should fall finally, it
 would giue vs too much light, vnto the
 knowledge of the last day, which God in
 great wisdom, hath of purpose hidde from
 the knowledge of al men: yea, and of Angels.
 I know right well, that a certaine learned
 writer, doth precisely determine the vtter ^{Napier in}
 destruction of Rome to fall out, in the yeare ^{Apo. 14.}
 of our Lord 1639. But by the fauour of so ^{page, 193.}
 excellent a man bee it spoken, I see no suf-
 ficient ground thereof, But touching this
 matter, of the time of Romes finall fall, I
 will deliuer mine opinion, and my reasons,
 submitting my selfe to the iudgement of the
 learned, for I would bee loth, in this or any
 other thing, to goe beyond my compasse, or
 to passe the bounds of modesty and humili-
 ty, and therefore do referre all to be tried by
 the sicle of the sanctuary.

I doe therefore thus iudge, that the vtter
 ouer-

ouerthrow of Rome shall bee in this age, I
 meane within the age of a man: my reason
 is this: Wee of this age, liue vnder the ope-
 ning of the seauenth seale, the blowing of
 the sixt Trumpet, and the powring forth of
 the sixt viall. For the first it is manifest, be-
 cause the opening of the seauenth seale, con-
 tainerth all things, that shall fall out to the
 end of the world: as hath beene shewed and
 Apoc. 8. 1. prooued before. For the blowing of the sixt
 Trumpet, that also is plaine, because vnder
 the blowing thereof, the little Booke was
 Apoc. 10. 2. opened, and the Gospel preached, as wee
 v. 10. 11. see in this age. For the powring downe of
 the sixt viall of Gods wrath, that also is
 most cleere, because thereupon the great ri-
 uer Euphrates drieth vp, and the Iesuities are
 sent out, to solícite the kings of the earth to
 battaile against the Church, as wee see ful-
 filled in these our daies. Then I reason thus,
 Apoc. 14. v. 6. 8. Rome must fall downe finally, in that age
 wherein the little booke is opened, and the
 euerlasting Gospel preached: but in this
 age, the little Booke is opened, and the e-
 uerlasting Gospell preached, therefore in
 this age, Rome must fall downe finally.
 And againe I reason thus: Rome must fall
 downe finally in that age, wherein the River
 Euphrates, that is the fortification of Rome
 drieth

drieth vp, and the Iesuites are sent forth, to Apoc. 16. 16
stoppe the leake thereof: but all this falleth
out in this age, as we see with our eyes. Ther-
fore in this age Rome shall fall downe fi-
nally. The reason of the proposition is, be-
cause in this age the popish armies shal come
to Armageddon.

It is very
probable
that Rome
shall fall fi-
nally in this
age.

Moreouer this I say, and not I, but the
Lord, when the seauenth Angel bloweth the
seauenth Trumpet, then commeth the end
of the world: But the sixt Angel, hath soun-
ded the sixt Trumpet long agoe, as appea-
reth by the effects: Therefore it cannot bee
long ere the seauenth Angel blowe. But
Rome must fall downe finally, before the
seauenth Angell blowe, as hath beene shew-
ed before. Therefore the vtter fall of Rome
cannot bee long deferred.

Apoc. 10. 6, 7.

I do not determine either of day, moneth,
or yeare, because it is not reuealed. But I
gesse at an Age, because the holy Ghost
pointeth vs vnto an agent.

But al these things I set down for the com-
fort of Gods Church, not desiring to vnder-
stand about that which is meete to vnder-
stand: but to vnderstand according to sobriety,

If any man
see further
I will easily
yeeld vnto
him, and

Now it resteth to speake of the last maine
point which is the causes of Romes vtter
ruine and ouerthrow: which first of all

thank God
for his
light.

are

Chap. 14. 8. are set downe foure seuerall times for falling.

Chap. 18. 3. to be, because *shee made all nations drunke with*

Chap. 19. 3. *the wine of the wrath of her fornication.*

Chap. 17. 2. They which outwardly make others drunke, or commit fornication with others, are worthy to be severely punished.

How much sorer punishment are they worthy of, which do the same spiritually: and therefore woe be to Rome.

Another cause of the destruction of Rome is, for that shee hath shedde the blood of all

Chap. 16. 6. Prophets, Martyrs, and Saints: as it is written. *In thee was found the blood of the Prophets,*
Chap. 18. 24 *and of the Saints, and of all that were slaine upon*
The causes of Romes *the earth.* What is hee worthy to haue, that
utter down- *is a most cruell blood-sucker: nay what*
fall, *is hee worthy to haue, that shall murder*

a kings Children: yea that shall murder his eldest Sonne and heire apparant to the crowne.

But Rome hath murdered thousands of the king of Heauens Children. Yea, Rome hath murdered the great heire of Heauen and earth, I meane the very Sonne of God.

Chap. 11. 8. For Christ was put to death by the Roman power & authority, and by a Romane Iudge, as before hath beene shewed. Therefore let all men iudge what Rome is worthy to haue. Moreouer, Saint Iohn telleth vs that Rome

with

with her enchantments hath deceived all nations Chap. 18. 23
 out. Then let the matter be referred to the
 iudgement of any indifferent man, to deter-
 mine and set downe what punishment for-
 cerers and enchanterers are worthy of: espe-
 cially spirituall forcerers, and enchanterers.
 Besides all this, the holy Ghost saith, that
Rome is the habitation of diuels, and the hold of Chap. 18. 2.
all foule spirits, and a cage of euery vncleane and
hatefull bird. What thinke you is like to come
 of an habitation of Diuels? What trow yee
 will bee the end of a shoule of foule fiends,
 & a company of most vgly monstrous hel-
 cats: What is like to become of a Cage
 of Howlets, Rauens, and Vultures. Yea, a
 nest of Vipers, Toads, Snakes, Adders, Co-
 catrices, and all the most stinging Serpents
 and venemous vermine in the world? What
 wilbe the end of pild priests, filthy Friers,
 mangy Monks, rouging Iesuits. Are not
 these a cage of vncleane birds? What doe
 they study, what doe they plot, what do they
 practise euery day, but seditions, periuries,
 murthers, conspiracies, treacheries, and all
 manner of villanies? If I had no other rea-
 son to perswade me that Rome shall fall and
 come to a miserable end, yet this only would
 make me so to thinke, that these villanous
 Iesuits doe teach and conclude in their cur-

sed conuenticles, that it is not onely lawfull but also meritorious to murder any christi-
 an prince, that is not of their catholike reli-
 gion: Oh monstrous villaines: ô most hide-
 ous helhounds: haue not these monsters
 suborned diuers desperate catiffes, to em-
 brue their hands in the blood of Christian
 princes. How many haue beene their plots:
 how desperate haue bin their practises, to
 murder and poison our late Queene Eliza-
 beth, the French King, and our most graci-
 ous and worthy king that now raigneth, and
 other Christian princes. But can such pro-
 ceedings prosper? can such courtes bee blef-
 sed? can a man bee established by iniquity?
 No, no, let them know for a certainty, that
 God will crosse and curse all such diuells
 proceedings, as hitherto he hath done, his
 most holy name be praised. But if any man
 list to know more of the proceedings and
 practises of Iesuits, let him read master
 Doct. *Sutcliffe* his answer to *Parsons* ward-
 word, a booke worthy to be read & knowne
 of all men. But now to grow to a conclusion
 of this point, & to winde vp together all the
 reasons & causes of Romes ruine, thus I do
 determine, that forasmuch as Rome is the
 great whore, with whom haue committed forni-
 cation all the kings of the earth; forasmuch as
 Rome hath made all Nations drunke with the

the wine of her fornication: forasmuch as Rome hath deceived all nations, with her enchantments: forasmuch as Rome is a den of devils, & a cage of uncleane birds: forasmuch as Rome hath shed the blood of Apostles, Martyrs and Saints: forasmuch as Rome hath murdered the sonne of God. Therefore it shall at last come to most miserable destruction, being that Chittim which Num. 24. 24 in the end must needs perish, for what punishment, what paine, what torture, what torment can be inough for this damnable whore, which hath committed such execrable and most outrageous villanies?

Be it therefore knowne vnto all men by these presents, that Rome for all her monstrous and prodigious sins, shal fall stil more and more, and come to a fearefull destruction, even in this life. But some man may say, what shall become of Rome, and of all her friends after this life. S. Iohn answereth, *that* Apoc. 14. *if any man worship the beast and his image, and* ver. 9, 10, 11. *receiue his marke in his forehead, or on his hand, the same shall drinke of the wine of the wrath of God, and he shall be tormented in fire and brimstone, before the holy Angels, and before the Lambe. And the smoke of their torment shall ascend, and they shall haue no rest, day nor night, which worshippinge the beast, &c.* Heere is sentence of eternall damnation, passed

vpon all the friends of Rome. Oh that all papists would consider this in time, & think with themselves, what a wofull thing it is to bee a Papist for they and their kingdome must goe downe in this life, and in the life to come, they must be tormented in hell fire for euer. For S. Iohn saith flatly, that all papists shall bee cast into the great Wine presse

Apoc. 14. 20 of the wrath of God, where they shall be strained and tread, till blood come out of the wine presse, vnto the horse bridles, by the space of a thousand and sixe hundred furlongs. And againe he saith,

chap. 19. 20. that the Beast and the false Prophet were taken alive, and cast into a lake of fire, burning with brimstone. Let all men therefore take heed, how they ioyne with the Papists, for wee see what shall bee their end, both in this life, and the life to come. Therefore let all Gods people come out of Babylon, and hasten out of Sedom, least they be wound vp in their iudgements. Let all wise men practise the pollicy of the Gibeonites, who when they saw that Iosuah did so mightily preuaile against the Canaanites, and beare downe all before him, did very, politikely provide for their owne safety, and by subtile meanes enter in to league with Iosuah, and the Israel of God. So let all that haue any care of their owne saluation, speedily forsake Babylon, which
other

otherwise will fall vpon their heads, and fly to *Zion*, which shall stand fast for euermore. And thus hauing reduced al the fise Chapters following, to prooue these foresaid points, I will proceede vnto the twentieth Chapter: for there is almost nothing of any moment or difficulty in the 15, 16, 17, 18, and 19. Chapters, but it hath beene already opened and expounded.

CHAP. XX.

Saint *Iohn* hauing in the former chapters, plainly and plentifully set downe the vtter ouerthrow both of the beast and the false Prophet, that is, the Romane Empire, and the Papacy, doth now in this Chapter set forth the condemnation of the Dragon, their grand Captaine, which sette them all one worke. For there hath as yet, beene no motion of him, which hath beene the beginner and raiser vp of the rest, and the great worker of all mischief, therefore now commeth his iudgement and condemnation, now because hee hath beene a more generall worker and his mischief hath extended larger then the kingdome of Antichrist, therefore in this 20. chapter there is an History of him, set forth by it selfe. First,

how he seduced the nations before the comming of Christ: afterward how Christ at his comming bindeth him by the light of his Gospell, from seducing the nations, and so holdeth him shut vp, for the space of a thousand yeeres, in which the Church did flourish greatly, and many were raised vp vnto the spiritual life. But when the thousand yeeres were expired, Sathan was let loose and went forth againe to seduce, and by the great Antichrist, and the Turke, gathered innumerable multitudes into his armies, to fight against the Church, which armies are called *Gog* and *Magog*.

But they are all ouercome and destroyed, and that old Serpent himselfe is caught, and together with his Instruments, the Beast, and the false Prophet is cast into hell fire, to bee tormented for ever. And this is the summe and principall drift of this Chapter.

It containeth five principall things, as it were the five parts thereof.

verse 1, 2, 3. The first is, the binding and chaining vp of Sathan, by our Lord Iesus, for the space of a thousand yeeres.

verse 4, 5, 9. The second is, the flourishing of the Church, during the time of Sathans captivity.

verse 7, 8, 9. The third is, the loosing of Sathan after
the

the thousand s expired, and the wofull effects thereof.

The fourth is, the casting of the Diuell Verse 10. into a lake of fire and brimstone, where the beast and the false Prophet were.

The fift is a glorious description of the Verse 11. &c. last iudgement, wherein euery man shall bee iudged according to his workes,

The text.

*ND I saw an Angel come downe from hea- Verse 1.
hauing the key of the bottomlesse pit, and
and a great chaine in his hand.*

*And hee tooke the dragon that olde Serpent, Verse 2.
which is the diuell and Sathan, and bound him
a thousand yeares.*

*And cast him into the bottomlesse pit, and hee verse 3.
shut him vp, and sealed the doore vpon him, that
he should deceiue the people no more, till the thou-
sand yeares were fulfilled: so after that hee must
be loosed for a little season.*

This Angel here spoken of, is our Lord Iesus, who is therefore said to haue the key of the bottomlesse pit, because he hath power and authoritie ouer hell and death, as we haue heard before.

By the chaine in his hand, is meant the doctrine

doctrine of the Gospel.

The time when Sathan was thus taken and bound, was, when Christ first preached the Gospel, and his Apostles after him, to all nations.

The cause why hee was now bound and chained vp, was, for that he had a long time seduced all nations, and raigned as King and Lord over the Gentiles, and greatly seduced the Iewes also.

The time of his imprisonment is set down, to be a thousand yeares, that is, all the time from the preaching of Christ and his Apostles, vntill *Gregory* the seauenth, and other monstrous Popes, which did let Sathan loose again: which space of time is gessed by the learned, to be a thousand yeares, or thereabouts. But here it is to bee obserued, that this bynding of Sathan, is not to bee taken simply, and absolutely, as though Sathan was so bound and chained vppe, for this thousand years, that he could not seduce at all, or doe no mischief at all, after the preaching of the Gospel by Christ, and his Apostles? I say this is not to be taken simply, but after a sort, that is, that hee could not so generally and vniuersally seduce all nations as he had in former time, before the coming of Christ. For otherwise it is well knowne,

knowne, that euen after Christs time, he did greatly persecute the Church, bring in many errors and heresies, and harden and blind many mens hearts: but yet all this was nothing, in comparison of that which hee had wrought in former ages, when hee was euen as it were the God of the world, & the Gentiles worshipped him as God, as the Apostle teacheth, *that all the worshippe of the heathen nations, was the worshippe of diuells.* And againe, *that God in times past suffered all the Gentiles to walke in their owne waies.* And then was *Sathan* a great prince indeede. But now commeth a chaine for him: for *Christ* preacheth the Gospel, and sendeth forth his disciples with power, and thereupon saith, *I saw Sathan fall downe like lightning:* For the preaching of the Gospel, beateth downe the kingdome of *Sathan* and sinne.

1. Cor. 10.

Act. 14. 16.

Luk. 10. 18.

Moreouer it is to be noted, that notwithstanding all *Sathans* power and might, craft and subtilty, yet this Angel which hath the key of the bottomlesse pit, doth apprehend him and shutte him vp, and seale the doore vpon him: so that he cannot get abroad to seduce so generally as in former times.

But *S. Iohn* saith, that *after a thousand yeares, he must bee loosed for a little season: that is, the time wherein the great Antichrist should beare*

beare the sway : which was some 4. or 5. hundred yeares. For the Gospel did preuaile in some measure in the world, a thousand years after *Christ*, and the principles and grounds of true religion continued in the Church, vntill the full loosing of Sathan, though with many blottes, corruptions, and abuses. For after the first sixe hundred yeares, the cleere sincerity of the truth was much dimmed with errors and heresies, but yet the maine grounds did remaine till the full expiration of the thousand yeares. Now wee know that the Gospel hath been preached in these last daies, aboue threescore yeares. Therefore it followeth, that the strength of the Popery continued not much aboue 500. yeares; Which heere the holy Ghost for our comfort, calleth a little season; of which we haue heard before, and therefore I doe heere o-

Chap. ii. 2.

mit it.

Verse 4.

And I sawe seates, and them that sate vpon them, and iudgement was giuen vnto them. And I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worshipp the beast, neither his Image, neither had taken his marke vpon their fore-heads, or on their hands, and they liued and reigned with Christ a thousand yeare.

But

But the rest of the dead men shall not liue a-Verse 5.
gaine, vntill the thousand yeares be finished: this
is the first resurrection.

Blessed and holy is hee that hath part in the Verse 6.
first resurrection. For on such the second death
hath no power. But they shall bee the Priests of
God, and of Christ, and shall raigne with him a
thousand yeare.

Heere now is set forth the estate of the
Church militant, for the space of the thou-
sand yeare, wherein Sathan was chained vp.
For it is said here, that the Church did grow
and flourish: yea, and greatly exercise her
power and authoritie during that time.
And therefore Saint Iohn saith, that hee
sawe seates, and they sate vpon them, and
iudgement was giuen vnto them. Whereby he
meaneth, that the Apostles and their succes-
sours, had their Chaires, Seates, and Consi-
stories, wherein they did both preach the
word, and execute the Church censures: as
the Scribes and Pharisees before had sit in
the Chaire of Moses: and I take it, the
latter part of the fourth verse, is to be refer-
red to the first clause, to wit, that the Church
did liue & raigne with Christ, a thousand yeares.
Which is not to bee vnderstood of the
Church triumphant, as some do take it, and
all the rest of this fourth ver. but of the flori-
shing

thing estate of the Church militant, during the time of Sathans captiuiety: for all the faithfull doe after a sort liue and raigne with Christ, euen here in the earth, when they ouercome the world by faith, and subdue Sathan and sinne, by the power of grace.

Now where it is said that *Iohn saw the soules of them that were beheaded for the witnesse of Iesus, &c.* It is to be vnderstood of those, which in the time of the persecuting Empire, and growing of the Papacy, were slaine for the truth. For the second beast, which is the dominion of Popes, rained not in those thousand yeares, in the which Sathan was bound, but yet did grow by degrees towards their height, and vsed great tyranny against the Seruants of God, before Sathans full loosing.

The *Chiliassts* or *Millemaries*, do fondly gather from this Scripture, that after the overthrow of Antichrist, the Lord Iesus would come and raigne with the faithfull here a thousand yeates vpon the earth, and that in this time, that Christ should so raigne, as a great and glorious King vpon the earth, his subiects should enioy all manner of earthly pleasures, and delights. This foolish error is confuted by the words that follow in the text; as we shall see afterward.

Whereas

Whereas he saith, *the rest of the dead shall not liue againe.* It is to be vnderstood, of such as were spirituallie dead, that is, such as did despise the gospel, which was preached those thousand yeares, and were not thereby reuiued quickued vnto eternall life, but did still remaine, as men dead in sinnes, and trespasses.

Therefore the meaning of Sain *Iohn* is, that as in the thousand yeares, many that heard Christ and his Apostles, and their succellours, were raised vp from the death of sinne, to the life of righteousness, so many others were not quickned by their doctrine, but still dwelt in their sinnes, whome he calleth *the rest of the dead*: and he saith, *these shall not liue againe*, meaning the life of GOD, or the life of grace: and whereas he addeth *vntill the thousand yeares be finished*, he meaneth neuer, or not at all, for so the word *vntill*, is often taken in the Scriptures: and it is sure, that after the expiration of the thousand yeares, they did not liue the life of God, and the life of the spirit. For then the Diuell was let loose vpon the world, to worke his pleasure, and to seduce with all the efficacy of error and iniquity.

Whereas it is said, *this is the first resurrection*, hee meaneth the rising from sinne, to the

the life of righteousnesse, which was in the thousand yeares of the Gospels preaching, and therefore hee addeth, *that hee is blessed that hath part in the first resurrection, &c.* and saith, *that all such shall raigne with Christ a thousand yeares.* Which is ment of the raigne of the faithfull euen vpon earth, for the space of that thousand yeares, in which Satan was bound: but yet excludeth not their eternall glory in the heauens.

verse 7.

And when the thousand yeares are expired, Satan shall be loosed out of his prison.

Verse 8.

And shall goe out to deceiue the people, which are in the foure corners of the earth, euen Gog & Magog, to gather them together to battaile, whose number is as the sand of the sea.

Verse 9.

And they went vp vnto the plaine of the earth, and they compassed the tents of the Saints about, and the beloued Citty: But fire came down from God out of heauen, and deuoured them.

Now Saint Iohn telleth vs, that after the determination of the thousand yeares, Satan shall be let loose vpon the world, for their vnthankfulnesse, and contempt of the Gospel, to seduce and deceiue, euen as much as euer he did. No maruaile therefore, that the two great and monstrous Heresies of Popery and Mahometrie, did now beginne mightily

mightily to grow and increase in the world. For what other thing can bee looked for, after this letting loose of Sathan.

But we are to obserue, that as Sathan was bound by degrees, through the ministry of Christ, and his Apostles, and their immediate successors, so also hee was loosed by degrees, by the preuailing of heresies, till the great Antichrist was hatched, and brought into the possession of his cursed Chaire. For Sathan was not fully loosed, till the yeare of our Lord 998. At what time *Siluester* the second came to bee Pope, who was in league with the Diuell. Stories doe report, that at his death hee called for the Cardinals, and confessed that hee had familiarity with the diuell, and how hee had giuen himselfe vnto him body and soule, so that he might come to the papall dignity.

After him succeeded sundry other Popes, which were notorious monsters, some of them murderers, some poisoners, some sorcerers, some coniurers. By whome the diuell was fully loosed, all light of the Gospel, and true religion beeing in a manner cleane put out, and most abhominable Idolatry, and all manner of villany spreading ouer the face of the earth, and therefore Saint *Iohn* saith, that *Sathan* beeing fully loosed, hee went forth to deceive

deceiue the people, which were in the foure corners of the earth, euen Gog and Magog. &c. This seducing by Sathan, here spoken of, is the same with that which is spoken Chapter 13. onely this excepted, that this of Gog and Magog is more generall. We read there how all Nations, kindreds, and tongues, were made to worshippe the image of the beall, and to receiue his marke; but that is to be extended no further then to those kingdomes which were subiect to the papacie.

But here by these armies of Gog and Magog, are vnderstood all the chiefe enemies of the Church, in these last daies, since the loosing of Sathan, both open and secret, both Turke and Pope, for the Turke is an open enemy: the Pope a more close enemy. Gog signifieth covered, Magog vncovered, whereby is noted the Pope and the Turke. For the Pope commeth covered vnder the name of Christ, and Christs vicar, Peters succellor, &c. But the Turke commeth vncovered, for he openly denieth, and impugneth Christ.

Moreover the names of Gog and Magog, are here set downe, to note of what countries these chiefe enemies should spring: to wit, out of Scythia, Siria, Arabia, Italy, and Spaine. For Magog was the sonne of Iapheth, Gen. 10. vers. 2. of whome came the Scythians.

Gog was the name of a great Captaine in the lesser *Asia*, which built a citty, and named it after his owne name *Gogkartaah*, that is, the citty of *Gog*. And it is put in the prophesie of *Ezechiel*, for the whole region of the lesser *Asia*, and *Syria*. Whereby the prophet did foretell, that the great enemies of the Church should arise out of those coasts. As in very truth they did, for out of *Egipt*, *Scythia*, *Syria*, and the lesser *Asia* did spring vp *Ptolemus*, *Seleucus*, *Antigonus*, *Cassander*, and the rest of *Alexanders* posterity, which vexed and oppressed the Iewes, by the space of 294. yeares, euen vntill the comming of the *Messias*, at what time the diuided Greeke empire was ouerthrowne, and translated to the Romans.

Furthermore it is to bee noted, that the Prophet *Ezechiel* saith, that *Gog* is the chiefe prince of *Mesech* and *Tuball*. By *Mesech* he meaneth Arabia, and by *Tuball* Italy and Spaine: noting thereby the Countries and kingdomes from whence the great persecutors of the Church, from the returne out of the captiuity of Babylon, vntill the coming of the *Messias* should arise. For assuredly those enemies, were collected of diuers nations, but serued chiefly vnder the princes of *Asia* the lesser, of *Syria*, & of *Scythia*. Now the

to conclude: *Gog* and *Magog* in *Ezechiell*, are put for these princes of those countries, which were the chiefe Captaines in gathering great and mighty armies vnto battaile, against the Children of *Israell*, after they were come out of the Captiuitie of *Babylon*. And the prophet there in one sum vnder the armies of *Gog* and *Magog*, comprehendeth all the enemies that fought against them from time to time, after the captiuitie vnto the comming of *Christ*. And now for the application of this, vnto the enemies of the church vnder the Gospell, wee must first note, that through this booke, the figures & phrases of speech are taken out of the law and the prophets. Now therefore when the Lord would set forth in one summe all the enemies of the Church, which *Sathan* mustereth after the time of his loosing out of prison, before the comming of *Christ* to iudgement: there is no one place more fit to set forth all these armies, then those armies of *Gog* and *Magog*, and therefore the names, even *Gog* and *Magog* are here brought in, to set forth these huge armies of the *Turke*, & of the pope, & all the enemies of the Church in these last daies, which should gather themselves to battaile, being in number as the sand of the sea; as *Saint Iohn* saith, *yea did*

cover the whole face of the earth with their multitudes and compasse the tents of the Saints about, and the beloved Citty, that is, did make warre against the Church and people of GOD, which in comparifon of them, were but as a few tents, or some little Citty. But marke what followeth, and consider the issue of the battaile. The holy ghost saith expressely, that fire came downe from God out of heauen, and deuoured them. Which doth plainly shew that the armies of Gog and Magog, though neuer so huge, shalbe destroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the pope shall goe downe still more and more, as formerly hath bin shewed, and as experience in many yeares good successe, both in Ireland, Netherland, and against Spaine also, hath partly prooued, (GODS most holy name be praised) so also the armies of the Turke shall be ouerthrowne, so farreforth as they fight against the true church, or at least so be kept back, that they shall not be able to compasse the tents of the Saints, as we see and feele this day, God be thanked.

And the Diuell that deceined them, was cast
into a lake of fire and brimstone, where that
beast, and that false prophet are and shall be tor- verse 10,

mented, euen day and night, for euermore.

Heere is set downe the Diuells doome: to witte, that he shall be cast downe into the infernall pit, as well worthy both for his seducing all nations, and stirring vpp the armies of *Gog* and *Magog*, against the Church, euen to roote it vp, if it were possible.

Therefore Saint Iohn telleth vs, that forasmuch as he is the author of all mischiese, and he that hath set all the rest a worke, therefore both he and his instruments the beast, and the false prophet, *Gog* and *Magog*, shall all drinke of the same cuppe of Gods eternall wrath, and bee all throwne downe together into one close prison, which is that gasping gulfe and infernall lake, that burneth with fire and brimstone, for euer.

Loe then, what shall be the end of the diuell, the Pope, the Turke, the Emperour, the King of Spaine, the Cardinall, and all other the diuels instruments, which heere in earth haue persecuted the Church, & compassed the rents of the Saints, & the beloued City.

Now after all this in the fise last Verset, Saint Iohn entreth into a liuely and cleere description of the last iudgement. First noting the terror and maiesty of the Iudge himselfe, in this, that *from his face both Heauen and earth fled away*: that is, no creature shall

shall be able to endure his angry countenance in that day: and yet withall setting downe the purify and vprightnesse of his iudgement and iudgement seat, calling it a *white Throne*. And after this, the generall citing and personall appearing of all men before him, of what degree, estate, or condition soeuer. For both *death and hell, sea and grane, did deliuer vp their dead*. And all without exception, came to iudgement. And the bookes of their consciences were opened, (for euery mans worke is ingrauen vpon his conscience, as it were in letters of brasse, or with the point of a diamond, as the prophet speaketh.) And they were iudged of those things which were writte in the books, according to their workes, & according to the testimony of their own consciences. And death and hell, that is, all the heires of death and hell, euen all the society of reprobates, both papists, Atheists, and all vnbeleeuers, yea, whosoever were not found written in the booke of life, were cast into the lake of fire, which is the second death. Now, here I would haue it diligently obserued, that the holy-ghost hath three seuerall times in this booke described the last iudgement, to wit, in the latter end of the 11. Chapter, in the latter end of the 14. Chap. & now in the latter end of this Chap. And moreouer I wold

verse 12.

Ier. 17. 2.
verse 13.

verse 14.

verse 25.

haue the order and causes of these descriptions well waighed. For in the 11. Chapter hauing before described the kingdome of the pope, and the Turke, with their overthrow, & also the preaching and preuailing of the Gospell in these last daies, hee cometh to describe the last iudgement. In the 14. Chapter hauing set downe, *that the euerm-lasting gospell should be plentifully preached in this last age, and the overthrow of Babylon* immediately following, forthwith he proceedeth to the description of the last day: In this Chapter hauing before concluded of the vtter overthrow of Rome, of the beast, and the false prophet, of Gog and Magog, and all aduersary power, at length hee proceedeth to this description of *Christs* second comming, which wee haue heard of. And out of all this, I doe gather, that the vtter overthrow of the pope, and al his adherents, shalbe in this life, a little before the coming of *Christ* vnto iudgement.

CHAP. XXI.

AS wee haue heard before of the vtter overthrow of the beast, and the false prophet, and all their adherents, and also of the euerm-lasting condemnation of the dragon,

dragon, that old serpent, which set them al a worke. So now in this Chapter, wee are to heare of that most happy & blessed estate, which the faithfull shall dwell in for euer more: so that the maine drift of this Chapter is, most fully to describe that infinit glory and endlesse felicity, to the which all the 144000. that is, all the elect of God, shall be aduanced, when both the beast, and all that haue receiued his marke, shall bee cast downe into the infernall lake.

This Chapter may very fitly bee diuided into foure parts.

The first, is a description of the renouati-^{verse 1.} on of the world, and the restauration of the creatures.

The second is, a laying forth of the most ^{verse 2, 3, 4.} glorious estate of the Church, when it shall be freed from all misery.

The third is, a protestation of God him-^{ver. 5, 6, 7, 8} selfe, concerning the renouatiō of all things, the felicitie of his elect, and the endlesse paine and torment of all reprobates.

The fourth is, a liuely description of the very kingdome of GOD, and the vnspeak-^{ver. 9, 10, 11,} able ioyes of heauen, vnder the figure of a ^{12, 13, 14, &c} great Citty called the holy Ierusalem. Which citty is heere most gloriously described of his walls, gates, foundations,

streetes, height, length, breadth, brightnesse, matter, forme, persons, and inhabitants.

The text.

Verse 1. **A**ND I saw a new heauen, & a new earth, for the first heauen & the first earth were passed away, and there was no more sea.

Verse 2. And I Iohn saw the holy city new Ierusalem, come downe from God out of heauen, prepared as a bride trimmed for her husband.

verse 3. And I heard a great voice out of heauen, saying, behold the tabernacle of God is with men, & he will dwell with them; and they shall be his people, and God himselfe shall be their God.

Verse 4. And God shall wipe all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine. For the first things are passed

By a new heauen, and a new earth, is meant the renewed estate of heauen and earth, after this life in their quality, not in their substance. For we doe beleeeue according to the scripture, that this visible Heauen, and this visible Earth shall continue for euer, as touching their matter and substance. But shall be greatly altered and changed in condition, and quality. For Saint Peter saith, we
looke

looks for new heavens, and a new earth, according 1. Pet. 3.
to his promise, wherein dwelleth righteousness,
that is, such heavens, and such a earth, as is
free from all corruption and sinne. Which
thing also the Apostle S. Paul doth plainly
teach, saying, that the creature doth feruently Rom. 8. 19.
expect, when the somes of God shall be reuealed,
that is, when Gods children shall bee made
knowne to be as they are, the very heires of
infinite glorie, which in this life doth not
appeare. And hee yeeldeth two reasons of
this desire of the creature: one is, because in
the meane time it is subiect to vanity and
corruption: the other is, that then it shall be
free from both. And for this cause the Apo-
stle saith, that the creature groaneth with vs, &
earnestly desireth, and longeth after that day, Rom. 8.
wherin it shall be set free from the bondage of cor-
ruption, and redintegrated & restored to that
pristine estate, wherein it was before the
fall. But whether this is to be vnderstood of
Heauen and earth onely, or of heauen and
earth with their adiuncts and particular
creatures, I wil not here go about to discusse:
howbeit I doe greatly incline to their opini-
on, which hold, that heauen and earth, with
all their furniture beeing redintegrated and
restored to their first estate, shall remaine
for euer, to set forth the glory of the creator,
and

and for that vse of glorified men, which now the Angels haue of them.

Chap. 46. Now whereas Saint *Iohn* addeth, that there
 Chap. 8. 8. *shal be no more Sea*. Hee meaneth that there
 Chap. 13. 2. shall be no more any troublesome and confused estate of this world, no more broiles, waues, tempests, and stormes, as it falleth out in this life. For the word *Sea*, is so taken twice or thrice before.

By the holy citty new *Ierusalem*, he meaneth the Church triumphant, which therefore is said to come downe from God out of heauen, because it hath all his newnesse and holinesse from God, and from heauen, whereby it is prepared and made ready to be married vnto Christ, *euen as a bride tricked and trimmed vp for her husband*. And for this cause S. *Iohn* heareth a voice from heauen, saying, *the tabernacle of God is with men, and hee will dwell with them, and they shall be his people, and hee will bee their God*. Meaning thereby that Iesus Christ will keepe house with his glorified spouse, and bee at bedde and bourd with her for euer in the heauens, at what time *she shall be freed from all teares, woe, and misery*, as the next verse declareth, yeelding also a reason hereof, which is, *that the first things are passed*, that is, the state wherein the world is now, beeing subiect to many afflictions, tempta-

verse 3.

verse 4.

temptations, vanitie, and corruptions.

And he that sate upon the Throne said, Behold verse 5.
I make all things new, and he said unto me, Write:
for these words are faithfull and true.

And hee said unto me, it is done, I am Alpha verse 6:
and Omega, the beginning and the end. I will giue
to him that is a thirst, of the Well of the water of
life freely.

He that ouercommeth, shall inherit all things, verse 7.
and I will be his God, and he shall be my sonne.

But the fearefull and vnbeleening, and the ab-verse 8.
hominable, and murtherers, and whore-mongers,
and sorcerers, and Idolaters, and liers, shall haue
their part in the lake which burneth with fire
and brimstone, which is the second death.

Here the omnipotent God, which sitteth
vpon his most glorious throne, doth pro-
test, that he will make all things new, that is,
restore the world to that excellent estate
wherein it was before Adams fall, and his e-
lect to a state and condition farre more ex-
cellent in heauen: and for the greater cer-
tainty and assurance of it, willeth and com-
maundeth Iohn to write it, and record it as a
thing most certaine and infallible, and to set it
downe as a thing alreadie done. For things
to com which are decreed in the counsell of
God, are as certaine, as if they were past: for
GOD cannot erre, alter, nor change, and
therefore

verse 6.

therefore he saith, *I am Alpha and Omega*, the first and the last, the vnchangeable, and immutable God. And addeth, *that he will giue freely to euery one that is a thirst, of the wel of the water of life*, that is, without all regard of our deserts, hee will giue to euery one, that earnestly seeketh after Heauen and heavenly things, his full fill thereof. And moreouer, *that whosoener overcommeth, in the spirituall battaile, shall haue the full fruition of all good things*, both in this life, and in the life to come, as hauing speciall right and interest therein through Christ, God being his father, and he his sonne and heire. But on the contrary, hee willeth it to be written and recorded as a thing most certaine and sure, *that all reprobates, all Atheists, worldlings, and all unbelieuers shall haue their part and portion, in the lake which burneth with fire and brimstone for euer.*

verse 8.

verse 9.

And there came vnto me one of the 7. Angels, which had the seauen vials, full of the seauen plagues, and talked with me, saying, I will shew thee the bride the Lambes wife.

verse 10.

And hee carryed mee away in the spirit to a great and an high mountaine, and shewed me that great City, that holy Hierusalem, descending out of heauen from God.

verse 11.

Hauing the glory of God, and her shining was like

like vnto a stone most pretious as a Iasper stone,
cleere as Chryſtall.

Heere one of the Angels mentioned in
the 16. Chapter, which had a Viall full of
Gods wrath, talketh with *Iohn*, and telleth
him that *he will ſhew him the bridet he Lambes
wiſe*: that is, the triumphant Church, or the
Church in her glorified eſtate, beeing vni-
ted and married vnto Chriſt, in the king-
dome of glory. And therefore Saint *Iohn*
ſaith, that *this Angell carried him away in the
ſpirit, to a great and high Mountaine, and ſhewed
him that great City holy Ieruſalem, &c.*

We read in the 17. Chapter, that *when this* Ch. 17. 1, 2, 3
*Angell ſhewed Iohn the great whoore of Baby-
lon, he carried him away into the wilderneſſe in
the ſpirit*: becauſe the whoore of Babylon
ſhould make the Church barren and deſo-
late, as a wilderneſſe. But now that hee is to
ſhew him the ſpouſe of Chriſt in her glorie,
and to deſcribe the euerlaſting *Ieruſalem*, hee
carrieth him in the ſpirit, vnto a very high moun-
taine, that he might take a ſight of it, as *Moi-
ſes* was caried vp to the top of mount *Nebo*,
that from thence hee might take a view of
the holy Land. Which teacheth, that none
can take a right view of heauen and hea-
uenly things, but onely ſuch as ſlie an
high pitch, and mount farre aboue this
earth

earth in holy affections, and heavenly contemplation.

Moreouer, Saint *John* telleth vs, that as soone as he tooke a sight of this new Ierusalem, farr passing all *Sinai* sights: forthwith he espied in it the *very glory of God*. If he had said, he had espied the glory of a King, it had beene much. If hee had said, hee espied the glory of an Angell, it had beene more. But that hee espieth the very glory of God, it is most of all. For who can conceiue or expresse, what the glory of God is, being infinite. The Apostle saith, that *hee dwelleth in vnaccessible light*, or such light as none can approach vnto.

1. Tim. 6.

Then this is one word for all, touching the beauty and superexcellency of the new Ierusalem, that it comprehendeth in it the very glory of GOD: but yet for amplyfications sake, it is compared to a *Iasper stone*, for neuer fading greenenelle: and to *Chry-stall stone*, for bright shining and glittering for euer.

verse 12.

And had a great wal and high, and had twelue gates, and at the gates twelue angels, and the names written which are the twelue tribes of the children of Israel.

verse. 13.

On the East part there were three gates: and on the North-side three gates: on the South-side
three

three gates, and on the West-side three gates.

And the wall of the Citty had twelve founda-verse 14.
tions, and in them the names of the Lambs twelve
Apostles.

Now Saint *Iohn* proceedeth to the description of the wall and gates of this great citty. This we all know, that a strong wall serueth for the safety and defence of a Citty, and for the security of such as dwell in it. For if it be so high that none can scale it, and so thick that none can batter it, then it is indeede impregnable, and the Cittizens in great security. But the wall of heauen is so high, as none can scale it, as it is set downe in this twelue verse, and so thicke, that no double Cannon can pierce it, as appeareth verse 17. therefore all the inhabitants of this new Ierusalem are out of all feare of dangers.

Moreouer this citty hath *twelue gates*, to signifie an hard accesse for enemies to break in: and an easie passage, for the Cittizens themselves to goe in and out. And at those *twelue gates twelue Angels*, at euery gate an *Angell*, as it were a porter, to see that none be let in, but the true Cittizens and free denisons, and such as haue to do there, which are here named to be *twelue tribes of Israel*, that is, all the elect of God, both of the Iewes and Gentiles.

More-

Math. 8.

Moreouer it is said; that there were three gates on euery side of the Citty, both East, West, North, and South, to note, that out of al quarters of the earth, the redeemed should be gathered, and as our Sauour saith, *many shall come from the East, and the West, the North, and the South, and sit downe with Abraham, Isaac, and Iacob, in the kingdome of God.* So that it is not material, what countrie or nation a man is of, whether English, Scottish, French, or Spanish, so he be a beleeuer, for then he shall be sure to bee let in, at one gate, or another, either at the *East-gate*, or the *West-gate*, the *North-gate*, or the *South-gate*. Moreouer the wall of this citty, hath twelue foundations, that is to say, it is surely founded. *And in euery gate, the name of an Apostle, so that all the gates had the names of the Lambes twelue Apostles,* to signifie, that the groundsell and foundation of this citty, is laid vpon the doctrine of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone.

verse 2.

verse 15.

And hee that talked with me, had a golden reed, to measure the citty withall, and the gates thereof, and the wall thereof.

verse 16.

And the citty lay foure square, and the length is as large as the breadth of it, and he measured the citty, with the reede twelue thousand furlongs,

longs, and the length and the breadth, and the height of it are equall.

And he measured the wall thereof, an hundred ^{verse. 17.} forty and foure cubits, by the measure of a man, that is of the Angell.

Now S. Iohn telleth vs, that the Angell which talked with him had a golden reede to measure both the city and the gates and walles thereof. Measuring with reeds was a thing of great vse in auncient time, as we reade in the prophesie of *Ezechiel* and *Zachary*, & as we heard before in the eleauenth Chapter: But because all things belonging to this celestti- all Ierusalem, are superexcellent and glorious, therefore the very measuring rod and reed, is of pure Gold. This great and glorious city is said to lye *four square*, to note vnto vs, that it standeth fast, and vnmoueable, for round things are easily rolled and mooued, this way or that way, hither and thither. But square things are not apt to rolle or mooue. This euerlasting Ierusalem therefore lieth four square, because it can neuer be moued, but standeth fast for euer. As the Apostle saith: *Seeing we receiue a kingdom: which can-* Heb. 12, 28 *not be shaken, let vs haue grace whereby we may so serue God, that wee may please him with reuerence and feare.*

The Angell with his Golden measuring rod, measureth the square sides of the Citty, both the length, breadth, height and depth of it, and findeth each of them to bee 12000 furlongs, which after eight furlongs to the mile, maketh in our account 1500. miles, & so the whole square of this great citty, cometh to sixe thousand miles, which is a goodly compasse, and noteth vnto vs the great largenesse of gods Kingdome, & that there is roomes inough for all the inhabitants thereof. Yea, most pleasant and commodious roomes, as our Lord Iesus saith: *in my fathers house are many dwelling places. If I were not so I would haue told you, for I goe to prepare a place for you.*

Iohn i. 4.

After this, he measureth the thickenesse of the wall, and findeth it to bee an hundred forty and foure cubits long, which after our common account of two cubits to a yard, amount to seuentie and two yards, which is a iolly thicknesse, euen so thicke as no Cannon can pierce, and therefore altogether inexpugnable, as hath beene said before.

Verse 18.

And the building of the wall of it, was of Iaspier and the citty was pure gold, like vnto cleere glasse.

Verse 19.

And the foundations of the wall of the citty was garnished with all manner of pretious stone:

This

This first foundation was Iasper, the second of Saphire, the 3. of Chalcedony, the fourth of an Emeraud, the fift of a Sardonix, the sixt of a Sardius, the seauenth of a Chrysolite, the eighth of a Beryll, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleuenth of a Iacinth, the twelft of an Ametheist. verse 20.

And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the Citty is pure gold, as shining glasse. verse 21.

As we haue heard of the forme of this goodly Citty: so now wee are to heare of the matter of it, that is to say, of what stuffe it is made. First S. Iohn telleth vs, that the whole Citty is of most pure and glittering Gold, like vnto Glasse: and that the wall was of Iasper most greene and flourishing, and also that the very foundation of the Wall was beautified and adorned with twelue sundry kinds of pretious stones, which he reckoneth vp. We count it a great matter here below, to compasse and close in our houses with a wall of Brick, and none can doe it but men of place: but alas, what is that to this wall? What is Brick to pretious stones: and Pibbles, to Pearle. But S. Iohn addeth, that the gates were of pearle, and the streete of the Citty of pure gold: Oh how braue, how beautifull, how glorious, how glittering,

how gorgeous, how admirable, a Citty is this! for if the gates be of pearle, and the streetes of gold, then what are the inner roomes, what are the dining chambers and what are the lodging roomes. But here we may not grossely imagine, that the Kingdome of God is of such mettrall and matter indeed, as is heere described. But the holy Ghost would giue vs some tast of it, and after a short shadow out vnto vs vnder these things which are in most pretious account amongst men, what the glory and excellency of the immortal kingdome is. For otherwise there is no comparison betwixt gold, pearle, and pretious stones, and those heauenly, inuisible, and immortal things which we looke for, and hope for through Christ, which in very deed are so great, so glorious and so vnconceivable, that gold, pearle, and pretious stones, are scant so much as any shew, shadow, or resemblance thereof.

verse 22.

And I saw no Temple therein, for the Lord God almighty, and the Lamb, are the Temple of it.

verse 23.

And this citty hath no neede of the Sun, neither of the Moone to shine in it: for the glory of God doth light it, and the Lambe is the light of it.

verse 24.

And the people which are saved, shall walke in the light of it: and the kings of the earth shall bring

bring their honour glory vnto it.

And the gates of it shall not be shut by day for Verse 25.
there shall be no night there.

And the glory and honour of the Gentiles shall- Verse 26.
be brought vnto it.

And there shall enter into it no vncleane thing, verse 27.
neither whatsoeuer worketh abomination or lies:
But they which are written in the Lambs booke
of life.

In this new Ierusalem there is no Temple,
as was in the old Ierusalem: For there shall
be no neede of any, no neede of doctrine, of
Sacraments, of prayer, as in the old Temple,
wherein the law was taught, sacraments ad-
ministr'd, sacrifices offered, and many other
rites and ceremonies obserued.

But Saint Iohn saith, that now God and
Christ shall be all in all. They shall be the tem-
ple of this most holy citty. And all the elect shall
fully know them, & dwell with thē for euer.

And as this Citty hath no neede of any
Temple, so hath it no neede of any light either
of Sunne or Moone, For the glory of God and the
brightnesse of the Lamb doe light it for euer:
whose incomprehensible brightnesse doth
as farre excell the brightnesse of the Sunne
and Moone, as they doe excell a little Can-
dle at noone day. But it may bee demaun-
ded who shall dwell in this so glorious

a Citty, and in this so great a light, Saint Iohn answereth, that *the people that are saved shall walke in it: that is, all the Israel of GOD,* all true beleeuers, which are happy that euer they were borne, that they may come to the possession of such a Kingdome, as is heere described. For Saint Iohn saith, that the resplendant brightnes of this Citty is so great, that *euē the Kings of the earth shall bring their glory and honour vnto it.* And also, that *the glory and honour of the Gentiles shall be brought vnto it.*

Oh how vnspokeable is the glory of this Citty, that Kinges shall throw downe their Crownes and Scepters before it: accounting all their pompe and glory but as dust, in respect of it. And the magnificence and pompe of all the Potentates of the earth shall heere bee laid downe. And albeit none of the kings and Nobles of the gentiles, might bee admitted into the olde Ierusalem, yet all of the gentiles that belecue, shall be admitted into this new Ierusalem, and made free denisons thereof for euer. And although the gates of this Citty alwaies stand open both night and day, as not fearing any danger of enemies: yet *no vncleane thing shall enter into it, but only they which are writen in the lambs booke of life.* Thus we see
how

how gloriously the holy Ghost hath described vnto vs this Citty of the Saints, and habitation of the iust, for euer more. Hee must needes be a very blocke, that is not mooued with the consideration of this endlesse felicity. For this citty is described vnto vs, in so glorious and admirable a manner, to bring vs into loue with it, and to worke in vs an vnquencheable thirst and desire after it. Oh therefore let vs spend many thoughts vpon it: let vs enter into deepe meditations, of the inestimable glorie of it: let vs long till wee come to the fingering and possession of it, euen as the heire longeth till hee commeth to the possession of his Lands. Let vs thinke every day tenne, and every yeare twentie, till wee bee in possession: let vs with the Apostle *sigh and groane, desiring to bee cloathed 2. Cor. 5.2. with our house, which is from heauen*: let vs in the meane time cast away all things, that may hinder vs in our Christian course: let vs shake off euery burden, and run with patience, the race that is set before vs: let vs as they which prooue masteries abstaine from all lets and hinderances. And sith we strue so exceedingly for a corruptible Crowne: how much more ought wee for an vncorruptible. For what paines, what cost, what labour, can be inough for a kingdome: let vs

therefore strue and straine, to get into this golden city, where streetes, walles, and gates, and all is gold, all is pearle: yea, where pearle is but as mire and durt, and nothing worth. Oh what fooles are they, which depriue themselves willingly of this endlesse glory, for a few stinking lusts. Oh what mad men are they which bereaue themselves of a roome in this Citty of pearle, for a few carnall pleasures and delights. Oh what bedlames and straught beasts are they, which shut themselves out of these euerlasting habitations, for a little transitory pelfe. Oh what intollerable fots and fops are all such as will willingly be barred out of his pallace of infinite pleasure, for the short fruition of worldly sucree and trash. Let vs therefore in al time to come, make no more reckning of the earth. Let vs mind heauenly things, and despise earthly things, let vs prease heard, ynto the things that are before, and forget the things that are behind. Let vs strue hard for the price of the high calling of God, and contemne euen the glory of this world.

CHAP. XXII.

IN this chapter S. Iohn proceedeth yet more largely, to describe the blessed estate of

of all Gods Saints in the Kingdome of glory, and the principall scope and drift of this Chapter is yet more to enlarge the ioyes of Gods people, after this life, and to ratifie the authority of this prophesie.

This Chapter containeth foure principal parts.

The first, is an amplification of the ioyes *v. 1, 3, 3, 4, 5* of Gods kingdome.

The second, is a confirmation of the authority of this booke. *v. 6, 7, 8, 9, 13, 19.*

The third, is an exhortation both to *v. 9, 10, &c.* spread abroad the knowledge of this booke: and also for euery man to prepare himselfe for the comming of Christ vnto iudgment.

The fourth is a feruent desire of the Church, for the second appearing of Christ.

The text.

AND he shewed me a pure riuer of the water *verse 1.*
of life, cleare as Christ all, proceeding out of
the Throne of God and the Lambe.

In the middest of the streetes of it, and of either *verse 2.*
side of the riuer, was the tree of life, which bare
twelue manner of fruites, and gaue fruit euery
moneth, and the leaues of the tree serue to heale
nations *v. 3.*

And there shall bee no more curse, but the *verse 3.*
throne

throne of God, and of the Lambe, shall be in it, and his servants shall serue him.

Verse 4.

And they shall see his face, and his name shall be in their foreheads.

Verse 5.

And there shall be no night there, & they need no Candle, neither light of the Sunne: For the Lord God giueth them light, and they shall raigme for euermore.

The Angell doth yet further shew vnto Iohn a pure riuer of the water of life. Whereby is signified the ouerflowing abundance of good things, which the righteous shall enioy, in the Kingdome of glory.

This riuer is said to proceed out of the throne of God, and of the Lambe, because God in Christ is the originall of al this life and hapinelle.

Further it is added, that in middest of the golden street of this new Ierusalem, and of both sides the riuer there was the tree of life. Which representeth Christ, now in this heauenly paradise: as in former time, it represented Christ in the earthly paradise: and also that eternall and blessed life, which our first parents should enioy, if they did continuë in the obedience of God.

This tree standeth not in an out corner of the citty, but in the very middest of the street,

streete, and of both sides the Riuer, that all the Cittizens of the new Ierusalem, might haue free accesse vnto it, and taste of the most dainty fruites thereof, in great variety: for it beareth *twelue manner of fruites*, that is, in Christ all variety of pleasure and endlesse delight, is to be found.

This tree beareth fruit *euery moneth*, as well in Winter, as in Summer: for here euery moneth is **Autumne**. The sense is, that in Christ the new and fresh fruits of immortall ioy, without any satiety or loathing, are for euer to be found.

The leaues of this tree are very medicinal and sanatiue. For they *serue to heale the nations with*, that is, to preserve them from all diseases and griefes: which argueth a most blessed life, nor subiect to sicknesse, or any other infirmity. For Christ is our neuer-failing Physition, which in this life healeth all our spirituall diseases, and infirmities. And after this life, will preserve vs in perpetuall health and happinesse.

There shall be no more curse, that is, in the heavenly Paradise, we shall no more be subiect to any curse, as *Adam* was in the earthly paradise. Which also argueth the perfecti-
on of happinesse after this life, and yet for further amplification of this most glorious
estate:

estate: it is said, that the throne of God, and of Christ shall be erected in the middelt of this Golden streete, and all his chosen people shall there accompany him, dwell with him, be alwaies about him, yea & serue him without wearinellse for euer. Yea, al his faithfull worshippers, shall come so neere his throne, *that they shall see his very face*, and be rauished with his glory, hauing his image, his Name, his wisdome, and mercy imprinted in their foreheads: yea, his vnconceiueable light and glorie, shall be so resplendent, that there *shall be neither night, nor neede of candle*: but in his glittering and most glorious Chamber of presence, shall all elect raigne and triumph with him, for euermore, in infinite felicity: and the very fruition of eternall delectation, where shall be mirrh without measure, and solace without sorrow: as the Prophet saith: *in thy presence is the fulnes of ioy, and at thy right hand there is pleasure for euermore.*

Psal. 16.

verse 6.

And hee said vnto me, these words are faithfull and true, and the Lord God of the holy Prophets, sent his Angel to shew vnto his seruants, the thinges which must shortly bee fulfilled.

verse 7.

Behold I come shortly. Blessed is hee that keepeth

keepeth the words of the prophesie of this booke.

And I am Iohn, which sawe and heard these things, and when I had heard and scene, I fell downe to worshippe before the feete of the Angell, which shewrd me these things. verse 3.

But he said unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keepe the words of this Booke: worshippe God. verse 9.

In these foure verses, are foure principall reasons brought, to confirme and ratifie the authority of this booke.

The first of them is, the affirmation of the Angell.

The second, the authority of the most high God.

The third, the Testimony of Iesus, pronouncing them blessed, which keepe this prophesie.

The fourth, the Testimony of Iohn, who heard and sawe these things. But because in the Epistle to the Reader, I have more at large handled this argument, and these same verses: therefore here I doe of purpose relinquish them. And that also of Iohns adoration, and the Angels refusal, beeing things most manifest and easie to vnderstand.

And

Verse 10. And he said vnto me seale not the words of the prophesie of this booke for the time is at hand.

Verse 11. He that is vnjust, let him be vnjust still, and he which is filthy, let him be filthy still, and hee that is righteous, let him be righteous still, and he that is holy, let him be holy still.

verse 12. And behold I come shortly, and my reward is with me, to giue euery man, according as his work shall be.

vers. 7. 13. I am Alpha and Omega, the beginning and the end, the first and the last.

verse 14. Blessed are they that doe his commandements, that there may bee in the tree of life, and may enter in thorough the gates into the Citty.

verse 15. For without shall be dogges, and enchaunters, and whoore-mongers, and murtherers, and Idolaters, and who soeuer loueth or maketh lies.

Heere is first an exhortation, to publish and proclaime the knowledge of this booke to all people, and in no wise to conceale it, or keepe it close, as formerly hath bin shewed in the Epistle.

Here is a further admonition, that they which are vnrighteous should be vnrighteous still, &c. Which is no allowance or encouragement graunted vnto wicked men, to continue in their euill waies, but is rather a terrible

rible threat, if we take all the words together, in this and the next verse, as if hee should say, if men will needes continue in their filthinesse, yet certainly Christ will come shortly and reward them according to their workes.

Or else it may bee a phrase of speech, which they call an ironicall concession: as in another place the holy Ghost saith to the young man. *Walke in the waies of thine owne heart, and in the sight of thine eyes:* *Eccles. 11.* *but know that for all these things, God will bring thee unto iudgement:* *1. Kin 22. 15* *Math. 6. 45.* So likewise in other places.

After this, heere is blessednesse pronounced vpon all such as keepe the Commaundements of GOD, and it is said, that *their right is in the tree of life*, not meaning thereby, that their keeping of the commaundements is the cause of their right in Christ: but onely an effect or consequence. For our good workes doe not goe before, as causes of our iustification: but follow after, as declarations of the same. For by doing wee are not made iust in the sight of God, but onely declared to bee iust, in the sight of men.

And as for the keeping the commaundements, wee doe it not in such perfection as
GODS

GODS iustice requireth, but in such measure, as his mercy accepteth through Christ. And here the holy Ghost saith, that all they which haue a right in Christ, which is the tree of life, and in deauour to keepe the commandements, shall enter in through the gates, into the new Ierusalem: But on the contrary, all the rout of reprobates, whom hee calleth Dogges, enchanters, whoremongers, &c. shall bee vtterly shut out, as hauing nothing to doe, in his euerlasting Citie, their portion, beeing allotted in the infernall lake.

verse 16. *I Iesus haue sent mine Angel, to testifie vnto you these things. I am the roote and generation of David, and the bright morning starre.*

verse 17. *And the the spirit and the bride say Come. And let him that heareth, say Come: and let him that is a thirst come: and let whosoener will, take of the water of life freely.*

verse 18. *For I protest, vnto euery man that heareth the words of the prophesie of this booke. If any man shall adde vnto these things, God shall adde vnto him, the plagues that are written in this booke.*

verse 19. *And if any man shall diminish of the words of the booke of this prophesie, GOD shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written*

written in this booke.

He which testifieth these things saith, surely I verse 20.
come quickly Amen. Euen so come Lord Iesus.

The grace of our Lord Iesus Christ, bee with you all, Amen. verse 21.

The authority of this Booke is heere againe ratified from the person of him who is the Author of it, that is, Iesus Christ, who is heere called *the roote and generation of Dauid*: both because he is descended of the house of *Dauid*, according to the flesh: and also because the eternall kingdome which all the Prophets did fore tell, should spring out of the house of *Dauid*, was indeede and in truth established in Christ, who is our true *Dauid*, and our righteous braunch, and as it is heere said, *the bright morning starre*, which hath most gloriously risen vpon the world, to dispell al darkenesse, and to bring the great and euerlasting light.

Moreouer, here is great protestation made in the eightene & nineteene verses, of great plagues to bee inflicted vpon all such as shall adde any thing vnto this booke, or take away any thing from it. Which also maketh greatly for the confirmation of the authority of this Booke, for that to the which nothing may bee added, and from the which nothing

may be taken away, must needs bee absolute and perfect. But this booke is such a one: therefore this Booke is absolute and perfect, being a part of Gods euerlasting truth.

Last of all, heere is set downe the seruent desire of the bride, after the bridegrome, for she being inflamed with the spirit, desireth him to come, and make vp the match betwixt them, that she may bee ioyned to him in marriage, celebrate the solemnization, & liue together with him in the eternall triumph. Which is the sence of these words, *the spirit, and the bride say come, and let him that heareth, say come.* For it is proper and peculiar only to the bride, to heare, waite, and long for the comming of Christ. *And let him that is athirst, come.* That is, all such as thirst after righteousnesse, may truely say, come sweet Iesus. For they are allowed freely, to drinke of the water of life. The plaine meaning of all this is, that the Church being directed by the Holy-Ghost, most vehemently prayeth and longeth for the comming of Christ, that she may haue her topfull heauinesse, and full of fruition of all those superexcellent things, which are provided and purchased for her through him. And therefore to satisfie her desire, Iesus Christ

Christ the heavenly bridegroom saith, *I come shortly.* To the which the bride saith, *Amen, Amen. Euen so bee it. Come Lord Iesus, come quickly,* and make an end of these sinfull and conflicting daies, that al thy deere ones may haue and enioy their long-looked-for happines, and felicity in the hea- uens for euer and euer.

FINIS.

